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The CHRISTIAN CENTURY

Published Weekly

Citadels of Catholic Solidarity
By Romulus

Is Labor a Scapegoat?
An Editorial

Is Neutrality Immoral?
An Editorial

Out of the Night
By Hugh Stevenson Tigner

Federal Camel in the School Tent
By Margaret Frakes

The New Western Front
An Editorial

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In This Issue

HUGH STEVENSON TIGNER

is minister of the Universalist Church at Canton, N. Y., adjacent to the campus of St. Lawrence University, Universalist institution. He is also the author of *Our Prodigal Son Culture*, and has just been announced as one of the contributors to the series of articles on "How Shall the Church Prepare for the New World Order?" which The Christian Century is to publish next year.

MARGARET FRAKES

is a Chicago journalist, formerly on the staff of the *Epworth Herald*, Methodist young people's weekly, and now connected with Independent Filmscores, a reviewing service for current moving pictures.

ROMULUS

is the pen name of an American journalist who for many years served a leading New York paper as its correspondent in Rome. The next article in this series on "The Church of Rome at Home" will deal with the present status and influence of the Jesuit order at the Vatican.

Coming

Expressions of interest in the series on "How Shall the Christian Church Prepare for the New World Order?"—announced to begin early in 1942—are already coming in. Among the contributors will be E. Stanley Jones, Paul Scherer, Halford E. Luccock, Harold Bosley, Henry Nelson Wieman, John Bennett, Rufus M. Jones, Hugh S. Tigner, Toyohiko Kagawa, W. Appleton Lawrence, Walter W. Van Kirk, George A. Buttrick, Visser 't Hooft, Vera Brittain, Gregory Vlastos and Ernest Fremont Tittle.

The CHRISTIAN CENTURY

November 12, 1941

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Calendar of Coming Events

Nov. 11, 12. Episcopal Pacifist Fellowship Annual Conference, New York city.
Nov. 12-14. Georgia Disciples Convention, Savannah.
Nov. 13-15. Southern Conference on Audio-Visual Education, Atlanta, Ga.
Nov. 13, 14. Ohio Council of Churches and Religious Education, Assembly, Columbus.
Nov. 14, 15. National Council for Prevention of War, Annual Meeting, Washington, D. C.
Nov. 15. Conference on the Conscientious Objector, Chicago.
Nov. 16. Charles Street Forum, Boston; Bernard Iddings Bell and Frederick May Eliot, speakers.
Nov. 16. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; David Seabury, speaker.
Nov. 16. Chicago Sunday Evening Club; Albert G. Butzer, speaker.
Nov. 16. Ford Hall Forum, Boston; Erskine Caldwell, speaker.
Nov. 16-18. Arizona Disciples Convention, Mesa.
Nov. 17. Regional Conference, Religion and Consumer Cooperation, Rome, N. Y.
Nov. 17, 18. United Stewardship Conference, Richmond, Va.
Nov. 17-19. Conference on Christian Unity, Washington, D. C.
Nov. 21-23. Baptist Young People's Convention, Grand Rapids, Mich.
Nov. 23. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Anup Singh, speaker.
Nov. 23. Ford Hall Forum, Boston; Louis Bromfield, speaker.
Nov. 23. Charles Street Forum, Boston; Alfred E. Stearns, speaker.
Nov. 23. Chicago Sunday Evening Club; Edwin H. Hughes, speaker.
Nov. 24-28. Carew Lectures, Hartford Theological Seminary, Hartford, Conn.; Adolph Keller, speaker.
Nov. 24, 25. United Stewardship Conference, Cincinnati, O.
Nov. 25-28. Methodist Conference on Christian Education, Nashville, Tenn.
Nov. 26-29. Missouri State Teachers Association Convention, St. Louis.
Nov. 25. Rural Field Day, Nankin, O.; Liugi Ligutti, speaker.
Nov. 28. Federal Council of Churches, Executive Committee, New York city.
Nov. 28, 29. Disciples Stewardship Conference, Harrisburg, Pa.
Nov. 30. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Harry A. Overstreet, speaker.
Nov. 30. Charles Street Forum, Boston; Frances Perkins, speaker.
Nov. 30. Ford Hall Forum, Boston; Stuart Chase, speaker.
Dec. 3. American Bible Society, Advisory Council, New York city.
Dec. 7. World Emergency Sunday.
Dec. 7. Ford Hall Forum, Boston; Frederick L. Schuman, speaker.
Dec. 7. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Dec. 7, 8. Disciples United Stewardship Council, Atlantic city.
Dec. 8, 9. Federal Council of Churches, Department of Evangelism, St. Louis, Mo.
Dec. 9-11. Conference on Closer Relations of Interdenominational Agencies, Atlantic city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

PERHAPS the American people have not been stampeded so far from their normal common sense as our noisiest war-hawks hope. Perhaps they are still able to size up most of the efforts which are being launched to sweep them into a war hysteria. At any rate, we have found our spirits rising ever since we read of the sad fate which befell a St. Louis patrioteering organization known as the Campaigners of Americanism when they tried to rouse the citizens of that city to fever pitch. Looking around for an issue, the Campaigners seized on the fact that St. Louis has a Lindbergh boulevard, which is hardly extraordinary in view of the relation of "The Spirit of St. Louis" to Lindbergh's historic feat. Patriotism, cried the Campaigners, demanded that the name of Lindbergh boulevard be changed. There were news stories and editorials in the papers. There were photographs of the aroused patriots in the picture sections. There were petitions to the county court. There was, in short, all the hoopla and drum beating of a typical publicity stunt. Finally there was a "public mass meeting." That was to be the climax, and so it proved. Exactly fifteen men and five women turned out, and after the "national chairman" of the Campaigners had held forth on Lindbergh's shortcomings for a while one member of the audience walked out with the announcement, "That's a lot of boloney." The meeting adjourned. St. Louis laughed.

Common Sense in Saint Louis

Mrs. Roosevelt Explains

EVERY month Mrs. Roosevelt has a page in the *Ladies' Home Journal* in which she answers questions of all sorts. Her first reply in the current issue seeks to reconcile for some questioner the apparent contradiction between her husband's campaign promise, "Your boys are not going to be sent into any foreign wars," and his present policy. Mrs. Roosevelt clears the matter up, or thinks she does, by italicizing the word *foreign,* and then adding: "No war is a foreign war when it involves an attack on the safety of our country. It is not the place where it is fought which makes it a foreign war. It is the question of whether the action impairs the safety of our country. . . If we are ever endangered by this war or any other, it will be our war for the safety of our land, and not a foreign war." Mrs. Roosevelt is a remarkable woman, for whom we have great respect. But in making this answer she is indulging in a species of sophistry which any child can penetrate. According to her definition, no nation ever engages in a foreign war, unless it be some petty expedition for colony-stealing purposes. If this was the definition in her husband's mind when he made his promise to the "mothers and fathers" of this country, then he was dealing in empty words—he was fooling the people who trusted him. And Mrs. Roosevelt, by her silence at that time, was a party to this deception. This conclusion can hardly be avoided if her present definition of a foreign war is permitted to stand. Does she want it to stand?

Making Propaganda Ridiculous

IF THE CASE for an immediate declaration of war against Germany were as strong as Bishop Hobson's "Fight for Freedom, Inc." claims that it is, surely it would not be necessary to urge it by such stupid means as the full-page advertisement which that militant organization is now running in the press. Its catch line is: "In Hitler's own words: 'Repeat after me, Yank: Adolf Hitler, hallowed be thy name.'" The gist of it is that Hitler sets himself up as God, and that therefore all Christian Americans should at once rise up and "smash Hitler." The accompanying picture shows two American children forced to bow with clasped hands before the candle-decked shrine of the führer and repeat, "Adolf Hitler, hallowed be thy name." It may be conceded that, for practical purposes, Hitler does set up his own will as though it were the will of God, and that his more fanatical followers attribute to him messianic qualities. He is a dangerous man—dangerous to liberty, justice, humanity, religion and every good thing in the world. But it is not in evidence that he has appointed himself to fill a

vacancy in the Trinity or given orders that incense be burned at his shrine, even in Germany. The weakness of this advertisement is not that it represents Hitler as more evil than he is—for it would be difficult to do that—but that it does what it does in such a grotesque and unconvincing fashion. It makes this bald and shameless effort to enlist religious people in the effort to "smash Hitler" not because he is at war against the peace and security of the world but because, as it alleges, he is guilty of sacrilege. After all, the American people are not very seriously divided about wanting Hitler stopped and Hitlerism destroyed. They are considerably divided as to how that can best be done. And before "Fight for Freedom, Inc." wastes any more money on its silly advertisement, we tell them freely that not many Americans are going to be moved to anything but scornful laughter by the representation of America's children being forced to say their "now I lay me" to St. Adolf unless they wear a "Fight for Freedom" button.

Dr. Van Dusen Makes Some Things Plain

WIDESPREAD astonishment has been caused by the letter which Dr. Henry P. Van Dusen, of Union Theological Seminary, wrote to the *New York Times* on October 31 opposing former President Hoover's latest appeal for food for Belgian children. This astonishment is not due to the fact that Dr. Van Dusen is against the Hoover plan; he has been against all Mr. Hoover's feeding proposals from the start. But in this case, after listing some of his official contacts in London, he categorically declares that "there is not the slightest possibility" that any of Mr. Hoover's suggestions will be approved. Evidently Dr. Van Dusen is speaking for the powers-that-be, or thinks that he is. The more remarkable, therefore, is the revelation of personal animosity toward Mr. Hoover in his closing and climactic paragraph:

> Perhaps it is worth recording the judgment of foremost leaders of the little democracies, the British and American governments and the Red Cross that if Mr. Hoover had accepted the gracious but firm rejection of his request last December, and left the presentation of the needs of the subjugated peoples to their own leaders and to those friends who were in a position to speak for them most effectively, sufficient relief would long before this have been made available at the points of greatest need to forestall the danger of actual starvation. It is still true that one of the most serious obstacles to positive action is the character and persistence of the propaganda which Mr. Hoover is carrying forward.

This is equivalent to notice "from the inside," purveyed by this recognized church leader who purports to speak for the British and American governments, that if only Mr. Hoover will step out of the picture the hungry children of occupied countries will be fed. It means that in official quarters hatred for Mr. Hoover, or fear of his political revival, outweigh humanitarian considerations. Mr. Hoover *has* tried to step out of the leadership of the effort to feed Europe's starving; that story can be told fully at another time. But he must not be permitted to do so. He must stay in this enterprise, and redouble his appeals to conscience, because he alone has the personal prestige, as our only living former President, and the experience, as the food distributor of the former war, to do this task as it needs to be done. And if it is true that it is personal animosity against Mr. Hoover which blocks this humanitarian action, then the governments should be forced to avow that fact openly, and not leave the disclosure to an unofficial spokesman who speaks only in a letter to the *Times*.

Not All International Cooperation in Ruins

PICTURING a post-war order founded on social justice, the International Labor Office of the League of Nations has just concluded its 1941 meeting in New York. Delegates from thirty-three nations assembled in a demonstration that at least one substantial girder of the structure of international cooperation has survived the general collapse. That this organization is more than a passive symbol of lost purposes is shown by the objectives set forth by Robert J. Watt, Massachusetts labor leader and American delegate to this body which unites labor, employers and government in its operations. "The International Labor Office is a piece of machinery for the shaping of better things to come," he said. He pointed out that its objective is "a pattern of economic equality which will evoke the enthusiastic aspirations of decent people wherever they live." He held that this organization has survived when others have perished because it consists not of rival nationalistic forces but rather of the international brotherhood of workers and employers which transcends the geographical sovereignties of governments, although they also cooperate in its program. The secretary of labor of Mexico, Señor Tellez, seconded his views by saying that post-war plans must include a minimum code of social welfare for all people and that "a new policy must be outlined which will prevent large materialistic enterprises from turning the world's means of production into means of conquest." This almost forgotten sanity echoes like the vesper music of a dying day. Dare we hope that matins tomorrow will sound as sweet?

Churches Promote The Blackout

PORTLAND, Oregon, had a practice blackout scheduled for October 31. The churches, it seems, were mobilized in this effort to create in the community a vivid consciousness of being on the verge of war. A circular letter sent to all Lutheran churches of that city by the Lutheran ministerial association calls for cooperation in publicizing the event and instructing citizens in regard to the procedure to be followed. "A statement of procedure," it says, "is contained in a circular letter sent through the office of the Portland Council of Churches to be read on Sunday." The ministerial association seems to consider this a good thing. After reinforcing the request for cooperation with the national and city governments in making the blackout a success, it adds the suggestion that the blackout be utilized as a period of prayer. That last is a good idea, especially if the petitions might

be framed to include a fervent prayer that the church may be delivered from the snares of those who would use it as a convenient instrument for boosting the war program. We went through all that once before—selling liberty bonds, encouraging recruitment of soldiers, displaying service flags, furnishing an audience and a sounding board for all the atrocity stories the breeders of hate could discover or invent. Those were the days so vividly described and thoroughly documented in *Preachers Present Arms*. One does not need to be a pacifist to protest against the church permitting itself to be drawn again into the service of the government's agencies of morale and propaganda. But it will be unless it takes a firm stand. In some districts the managers of the aluminum drive circularized the churches and besought the ministers to read appeals from their pulpits. The President, in his Labor Day address, stressed the nazi threat to the church and Christian civilization and exhorted American churches and churchmen to stand by his policies. And now the churches are urged to cooperate in putting over the blackout. The purpose of a blackout in Portland, even more completely than that of the collection of the saucepans and percolators, had little to do with any actual preparation for war. It was directed toward softening up the people toward future war measures by giving them an acute feeling that they are practically in the war already. Patriotism does not require that the churches shall lend themselves to this.

French Protestant Youth Are Not Intimidated

PROTESTANTISM in France is a minority group, but it has always been influential out of proportion to its numbers. The attitudes of French Protestant youth are therefore important. The Vichy government's general secretariat for youth has recently given official recognition to the Protestant Youth Council, within which are included the Y.M.C.A., Y.W.C.A., Scouts (Y.M.C.A. branch), French Guides (Protestant branch) and the Student Christian Movement. A document setting forth the aims and principles of the council and its constituent organizations gives amazing evidence of independence and of determination not to be submerged in the wave of nazi-dominated government control. After speaking of their distinctively Christian purposes, it affirms the importance of giving to young people a proper pride in the tradition of their country and also of cultivating such an internationalism that they may see themselves to be responsible members of the great human community in all its families with their varied gifts which may be contributions to the harmony and peace of the world. Loyalty to state and nation is inculcated as a Christian duty. Then this: "The Bible, however, teaches us that obedience to the state is limited as well as motivated by obedience to God. The movements in the Protestant Youth Council teach their members that obedience to a human lord can in no case be put before obedience to the sole Lord of heaven and earth. If there is a conflict between the order of the state and the order of God, it is preferable for a Christian to suffer anything rather than betray his Lord. Concretely this implies the definite rejection of all totalitarian ideologies, which in any case are fundamentally foreign to the French tradition. It also demands that youth should be put on its guard against any infiltration of these ideologies into a wounded France which cannot find its salvation except by being true to itself." That is a fine, courageous statement, but it is only what might have been expected from the leadership of Pasteur Marc Boegner, who heads the new organization.

Canadian Journalists Call for an A.E.F.

ELEVEN Canadian journalists landed in New York last week after spending a little more than a month inspecting the military situation in Great Britain. During that time they had seen what the British authorities wanted them to see; they had been told what the British authorities wanted them to be told. In the light of their experience, what did these Canadians have to say? In a formal statement prepared for the American press they dismissed as "wishful thinking of the most dangerous sort" the idea that Hitler can be beaten by exhaustion in the Russian campaign, by air attack, by the blockade, by a collapse of German morale or by an uprising in the occupied nations. "Hitlerism," they insisted, "can only be finally vanquished by a direct invasion of Germany itself." And this invasion must be carried out by "all the great nations of the world which are opposed to aggression." That, of course, includes the United States. These Canadian journalists, in other words, are coming home convinced that the war cannot be won without another A.E.F. Bear this in mind when you read that some senator or congressman has suggested that American naval help will be sufficient to permit Britain to finish the war. No responsible British official any longer believes this, and it is doubtful whether any of them ever did, despite Mr. Churchill's "Give us the tools and we will finish the job" speech. The British hope of military victory rests on another A.E.F. The Canadian journalists were only being realistic in acknowledging this so candidly. It is time that Congress and the American public became equally realistic as to the destination to which our present policy is headed.

Caucasus May Be A New Front

DEADLOCK before Petrograd. Deadlock, with tremendous and costly efforts to break it, around Moscow. A German break-through into the Crimean peninsula and advances beyond it on the road to the Caucasus. This is the story of the week in Russia. On the northern fronts, winter has descended. But it appears that this has not been altogether to the disadvantage of the invaders. General Mud has been put out of action by General Frost, and the intensified action, with the preponderance of advantage on the German side, indicates that frozen ground makes a better terrain for tanks than a morass of mud. But while the advance in the north is halted, German gains in the south have been significant, especially since

they are closing in upon Sevastopol, the greatest Russian naval base on the Black sea, and are bringing nearer the time when there will be a titanic struggle for the oil fields of the Caucasus. It is not improbable that within the next few weeks the Caucasus will be the front upon which the next great phase of the war will develop. Meanwhile, there seems imminent danger lest, with the Russian forces driven into a corner of the Crimea and unable either to resist or to embark, Sevastopol may become another Dunkirk or another Crete. One thing which has been pretty well demonstrated by these months of fighting in Russia is that, whatever may be the eventual result of that terrific campaign, it will not end in a sudden collapse of Russia. There is a little object, used for demonstration purposes in high school physics laboratories, known as the "Prince Rupert's drop." It is a globule of glass with a hairlike tail, the peculiarity of which is that, by reason of internal stresses, if the tail is broken the whole thing disintegrates into a fine powder. France, in the military sense, was something like that. Russia emphatically is not. Into this vast and shapeless conflict, grotesque in its immensity, Germany and Russia are pouring their hundreds of thousands into the jaws of death.

The New Western Front

RUSSIA is demanding that her ally, Great Britain, shall create a new western front. Some diversion of German strength is desperately needed to take the pressure off that hard-pressed line which runs all the way from Leningrad to the Crimea. Russia has been fighting now for more than four months with a tenacity which has won the respect of all the rest of the world. But while Hitler has turned the full ferocity of his attack against her, and while her losses have mounted into the millions, British help, though promised in abundance, has been confined to a tiny trickle of material and a handful of airmen. Russia wants far more than that. She wants a British invasion of the Continent which will force the nazis to shift their troops to another front.

The fact is, however, that despite the reluctance of the Churchill government a new front is actually being created in the war—a new *western* front, it might be called, for it runs right through the heart of British life. It is Russia herself, rather than her ally, who is creating this new battleline. It might be called two fronts rather than one. Along one front, it is beginning to appear, Russia is holding off Britain. And along a second, one Englishman is going into battle against another. The full importance of this new line of conflict has not as yet dawned on most Americans, but it is conceivable that it may have more influence on the final outcome of the war than anything that is happening around Moscow or Sevastopol.

When Hitler invaded Russia these columns pointed out what a dilemma that created for the British ruling classes. As a matter of elementary military strategy they must help the beleaguered communist state. But as a matter of protection for their own interests they must see that Stalin did not get too much help. He must not overwhelm the Germans. He must not be able to sweep into western Europe in triumph. A German victory in Russia could not produce any such panic among the privileged classes of England as would certainly follow a Russian victory in Germany. Britain must therefore help Russia, but not too much. Apparently, this is just what Stalin now suspects that Churchill is trying to do—dispense a carefully rationed measure of aid. And apparently, this is what a great section of the British working class fears that Churchill is trying to do. Or if not Churchill, then the tory group which holds such power in his cabinet.

Only this suspicion will suffice to explain the amazing reports which have begun to filter through from Iran. In that traditional cockpit of imperialism a British army which might be of inestimable importance in the defense of the Caucasus is being held immobile by Russian refusal to collaborate. The head of the British propaganda service, Sir Walter Monckton, was grounded for weeks in Teheran because the Russian authorities would not permit him to fly over their territory in a British plane on his way to consult with the Soviet government, and no Russian plane was said to be available. "There is absolutely no question," writes the editor of the New York paper *PM,* who has just returned from Moscow, "but that the Soviet government still is deeply suspicious of the capitalistic governments of Britain and the United States, particularly of Britain. I am emphatic about this simply because it will be emphatically denied. Nevertheless it's true."

American correspondents in London have finally begun to slip dispatches through the censorship which show how this same distrust is poisoning Anglo-Russian relations at this critical moment. "The Russians," according to Carroll Binder, the well informed foreign editor of the *Chicago Daily News,* "are still too suspicious of the British to welcome British troops on Russian soil as co-defenders of the Caucasian oil wells for which Hitler is fighting so desperately." Stalin wants British help. He wants it desperately. But he does not want it in a form which will put a British army in control of Soviet oil fields, for he does not believe that, once British troops are there, he will ever get them out again. He wants British help at a safe distance—by an invasion of France or Italy or the coast of the lowlands.

So much for the front which has been opened between Britain and Russia. Even more revealing are the reports which are now coming from London. Great mass meetings are being held to protest against the government's Russian policy. A deputation alleged to represent workers in shipyards, steel works, airplane factories and other vital industries has forced a reception at 10 Downing Street and served a formal demand on Mr. Churchill for the expulsion of a number of the members of his cabinet. Miss Ellen Wilkinson, probably the most respected woman member of the Labor party in Parliament, was howled down at a demonstration in Trafalgar square while trying to defend the government's refusal to attempt an invasion of the Continent.

Evidently a new front is being opened within Britain, with the government and the established classes on one side while a growing portion of labor is ranging itself on

the other. Not labor with a capital "L"; not the disciplined and conservative labor of the Labor party and the old-line trade unions. But a new labor, hitherto almost inarticulate, as suspicious of the tory influences around Churchill as is Stalin himself, and rapidly growing as class-conscious as any Marxist proletarian.

To a considerable extent the first demonstrations in England against the government's Russian policy can be charged to the British branch of the Communist party. Undoubtedly the party members have been responsible for arranging most of the mass meetings, just as party members in this country were responsible for the heckling which drove Lord Halifax into silence at Madison Square Garden last week. But there is something deeper than Communist party strategy behind the outbursts in Britain. That something deeper is the fact that a large and growing section of the working classes no longer trust those who have hitherto ruled Britain, while at the same time they see in Russia the hope and symbol of a transfer of power. They suspect those now in the seats of power of a willingness to betray Russia rather than see the Soviet government gain a great victory, and in the betrayal of Russia they discern their own betrayal.

The truth is that Britain's ruling classes are in an exceedingly tight spot. They have always proved able to handle "regular" labor, as they showed with such consummate ease when the two Macdonald cabinets took office. They have little to fear today from leaders of unions who are themselves seeking to protect and promote vested interests in a conservative labor hierarchy. A Bevin or a Herbert Morrison no longer disturbs them. But can the tories who have ruled England from the Carlton Club and the drawing rooms of Mayfair control this new working class, loud in its proclamation of brotherhood with the Soviets?

A first indication of the misgiving which is creeping into the British tory mind may be seen in an editorial in which the London *Times* has declared that England must make Russia "a full partner in peace as well as in war," and has asserted that "the Russian economic system will fit easily enough" into the post-war order which Britain has in view. It must have been a bitter dose for the old Thunderer to down any such heresies, but it has swallowed them without gagging. It may have to swallow even more noxious draughts if the growl of proletarian anger grows louder. More than minor cabinet shifts will be required to stifle that growl.

For the first time since he invaded Russia last June it begins to look as though Hitler might be fighting there for more than oil and wheat and release from the threat of the red army. He may not have planned it that way, but every mile of advance which his armies register in Russia while British guns stand silent opens more deeply this new battlefront within Britain itself. If Hitler should be able to win a smashing victory over Stalin without effective British aid ever being thrown into the struggle, the result may be an explosion inside England.

Stalin does not trust the British ruling classes, and with reason. That same mistrust is now spreading to a newly powerful portion of British labor—powerful because it is concentrated in essential war industries. Churchill's problem thus becomes in many ways the hardest of the war. He must keep Stalin in line and regain the confidence of these British workers without losing the support of the privileged classes which control his own party. No juggler ever essayed a more difficult feat. If he brings it off he will be acclaimed as one of the miracle-men of history. But if he fails, a Russian collapse may bring an internal crisis to Britain which no political maneuvering can resolve.

Is Neutrality Immoral?

FURTHER consideration of the repeal of the Neutrality Act will probably be out of date by the time these pages are read. Congress is already bringing its debate to the point of decision. However in the course of the general controversy there has arisen an argument which calls for examination quite apart from the improbability that further discussion will have any influence upon the decision of Congress. The argument is addressed to Christian people in the form of an editorial in Dr. Niebuhr's *Christianity and Crisis*. It is the baldest apologetic for war that has appeared in either secular or religious contemporary writing. It is not merely an apologetic for *this* war and for America's participation in it, but for war in general. Under its thesis the United States would become responsible for participation in any war waged anywhere in the world.

The editorial to which we refer not only demands the repeal of the neutrality act to meet the alleged practical requirements of the present situation, but declares with a daring flourish that the act should never have been passed, because it is "one of the most immoral laws that were ever spread upon the federal statute book." Its inherent "immorality" is the decisive reason why Christians should demand its repeal, an immorality which "was accentuated by the misguided idealism which was evoked in its support" at the time of its passage. In what does its immorality consist?

> The essence of immorality is the evasion or denial of moral responsibility. When a man refuses to recognize his obligations as a member of a community, when he isolates himself from the affairs of his community and acts as a completely unrelated individual, he is an immoral man. Morality consists in the recognition of the interdependence of personal life. The moral man is the man who acts responsibly in relation to his fellows, who knows the duties that communal life requires, and who is willing to accept the consequences which these duties impose.
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> As with men, so with nations. An irresponsible nation is an immoral nation. . . . The neutrality act of 1939 was the culmination of a recent immoral trend in American life which needs to be recognized for what it is and dealt with accordingly. . . .
>
> The peoples of America and Europe are now becoming members one of another. We belong to a common community and we have acquired immense communal responsibilities as a result of that fact. To deny these responsibilities is unchristian and unethical. This is exactly what the neutrality act did.

Let us get the facts straight before we consider the ethics of this astonishing "Christian" deliverance. What was the motivation that led to the enactment of this law? It was

not a "neutrality" law in the sense imputed to it by the editorial under review. It did not represent a withdrawal from the community of nations or an evasion or denial of the moral responsibility of this country in any degree or in any sense. It was, on the contrary, an affirmation of our responsibility and of our purpose to hedge that responsibility about, so that it could be discharged with the greater freedom of decision and action which this law would make possible. The so-called neutrality law was not designed to legislate American neutrality; it was designed to keep the nation's will free to be neutral *if it wanted to be neutral.* If a war situation should arise in which the nation chose to be a belligerent, there was nothing in this law to inhibit its going to war. A declaration of war by Congress would instantly nullify its operation.

The neutrality law was conceived as a check, not upon the national will, but upon private interests in America which might force the United States into war against its will. It was an economic self-denying ordinance, designed to keep American citizens from becoming so involved in war trade that, when their investments began to look shaky, they could and would put pressure upon the government to jump into the war and make their gambles good. This pressure operated tremendously, if indeed it was not decisive, in getting America into the other World War. By 1917, the industrial wartime boom in this country had reached such a point that our economic stake in the outcome overwhelmed the long standing tradition of non-entanglement with Europe's wars and, under the false slogans of "saving democracy" and "ending all war," we were plunged into a war to save the investments of our capitalists.

This is history. It reveals both the character and intent of the neutrality law. The law was enacted in order to prevent if possible the recurrence of a similar situation. It provided that American ships must not enter combat zones, that goods purchased in the United States by belligerent nations must be carried from our ports in ships of those nations and paid for by "cash on the barrel head," and that American citizens must not sail on the ships of belligerent nations. In its original form it absolutely prohibited the sale and shipment of materials of war to nations designated by the President as belligerents. This latter provision was repealed by Congress and the cash and carry provision was nullified by the lease-lend bill.

To characterize this law in the name of Christian ethics as "one of the most immoral laws that were ever spread upon the federal statute book" is to betray the degree in which moral judgment may become warped and perverted by war passion. Such a characterization, by a writer who may be presumed not to be ignorant of the facts in regard to this law, is astonishing. No nation ever before subjected itself and its citizens to such a discipline of self-denial in the interest of maintaining its own full freedom to decide the question of neutrality or belligerency (when and if such question arose) upon the merits of the issue rather than under pressure of private and selfish interests. To call such an act of national self-discipline immoral and to call upon Christian people to disavow it as unchristian is to poison the national conscience at its source.

But the thesis of the editorial which we are examining has a bearing far beyond the controversy over a particular law. It denies the moral right of a nation to be neutral at all. It calls the so-called neutrality law immoral because it holds that neutrality itself is immoral. The effect of this thesis makes it the moral and Christian duty of the United States and, by implication, of any other nation, to plunge into any war anywhere in the world. The basis and backbone of the editorial is the doctrine that, in view of the interdependence of the modern world, it is the duty of a nation to get into a war whenever and wherever there is one. This is not stated explicitly. But it is the only course left open if the denial of the moral right of a nation to be neutral is valid. The very principle of neutrality is scornfully discarded as a pusillanimous evasion of moral obligation, a craven and abject refusal to come out and "face the world"! Consider the following analogy:

> The man who shuts himself up in his house and refuses to go out on the village street because he doesn't like conditions in his neighborhood, is not a type that Americans admire. He is either a weak, timid soul, afraid of being contaminated by what is going on around him, or he is a moral prig who considers himself too good to associate with his disreputable neighbors. In either case he is a pharisee. We have far more respect for a fellow who knows what conditions are like in his town and who, because of this knowledge, takes off his coat and goes out on the street to change them.

No, we are not now listening to Senator Pepper, but to what purports to be the voice of Christian morality speaking to Christians. The analogy between the "weak, timid soul" and the American nation is bad enough as a caricature of any position held by any Christian non-interventionist, but the ethical conclusion drawn from the analogy is an affront to Christian intelligence:

> The advocacy of national do-nothingness in the interest of peace has been justified by an appeal to Christian ideals. . . . Do-nothingness for the sake of peace is not moral. It is pure escapism in a world where nations can escape no longer from the ethical consequences of their interdependence. . . . The Christian ethic demands that we turn and face the world.

These words are so obviously warped as to be grotesquely unjust. Where is the Christian in all America who advocates "do-nothingness in the interest of peace"? Where is the Christian who justifies a policy of do-nothingness "by an appeal to Christian ideals"? Where is the Christian who advocates a policy of escapism from "the ethical consequences of their interdependence" with all nations?

It is this conception of neutrality as an "escape from the ethical consequences of their interdependence" which makes the editorial the preposterous thing it is. This conception underlies the negative thesis that neutrality is inherently unethical and unchristian and it logically leads to the positive conclusion that belligerent participation (presumably on the "right" side) in any war in the world is the moral duty of every nation. This conception underlies the writer's characterization of the neutrality act as "one of the most immoral laws that were ever spread upon the

federal statute book." The writer of the editorial demands the repeal of this act on the ground that it prohibits a nation from discharging its moral obligations in the interdependent society to which the nation belongs.

But the only moral obligation which the editor recognizes is the obligation to plunge into war! To be neutral is to flee from all moral obligation. That the "fellow" whom "Americans admire," who takes off his coat and goes out on the street when there is a brawl, has any other responsibility except to get into the fight himself is not an allowable supposition under the conception of neutrality as pusillanimous "do-nothingness." Such a "fellow" must not use his great strength or his moral authority to separate the brawlers and send them home to their families. According to this analogy the Christian ethic makes only one demand upon a nation which would act up to its moral responsibility—it demands that wherever there is a war the nation must straightway plunge in with men and guns on the "right" side! It must do this on penalty of being written down both by "American" standards and Christian ethics as a "weak, timid soul," a "moral prig," a "pharisee"!

The effusion under review touches the nadir as an expression of the Christian mind. Its caricature of the ideals of Christianity is so gross that it is superfluous to take space to set forth the actual conception of moral responsibility which Christian non-interventionists hold. We can only say that when the Christian writings of this war period are brought forth for post-war analysis and judgment, it will surely be cause for regret that a document of this sort will have to be exhibited.

Is Labor a Scapegoat?

IS ORGANIZED LABOR to become the scapegoat of America's drive toward wartime totalitarianism? The attitude of the President and many leaders in Congress toward the dispute over unionization of "captive" mines owned by the United States Steel Corporation indicates that this is a possibility which is rapidly moving toward a probability. When the audience before which the chief executive made his passionate Navy Day address burst forth in its loudest cheers at his reference to the mine controversy and his denunciation of "a small but dangerous minority of labor leaders who are a menace," the danger signals glowed their reddest. Under exactly this kind of compulsion dictatorship has ridden into power in country after country in recent years, reducing the labor movement to an arm of the state and destroying its liberties along with those of the people as a whole.

It is impossible to discuss intelligently the dispute over the captive mines without outlining facts which have been deliberately obscured by the President, by Congress and by the newspapers in an effort to substitute the coercion of national hysteria for a fair negotiation of the issues involved. For years the United Mine Workers union has sought to organize the workers in the captive mines, and so place the production of coal in these corporation-owned subsidiaries on a basis of equality with the rest of the industry. To a considerable degree this had succeeded in mines owned by other steel companies. But the great United States Steel Corporation, dominated by Morgan interests and now rolling in profits from defense contracts, has steadfastly refused to accept the Appalachian wage agreement, although that agreement had been approved by the National Defense Mediation Board and is serving as the basis on which other mines, captive as well as commercial, are peacefully operating.

Instead, the steel company's mines stored coal and prepared for a strike. John L. Lewis as president of the United Mine Workers repeatedly attempted to confer with Myron C. Taylor, but without success. The strike began, accompanied by reiterated demands from the President that the miners resume production of coal pending settlement of the dispute. Since they had already done this once without results, the miners refused, knowing that coal stocks on hand could keep the giant mills of the steel corporation running anyway. When Mr. Taylor was finally authorized by the directors of the steel company to open negotiations with Mr. Lewis, work was resumed. It will stop again on November 15 if no agreement is reached by that time.

This is the incident which has opened in Congress the floodgates of anti-labor oratory. The objective of many of the proposals which have been made there is to deprive labor in defense industries of the right to strike. To accomplish this, efforts are being made to cut out of the National Labor Relations Act the provisions which protect the closed shop, to give the National Defense Mediation Board compulsory powers, and to attach to the pending legislation concerning the neutrality law riders which will make it a criminal offense, punishable by fines and imprisonment, to hinder any defense effort through action involving organized labor.

Mr. Lewis knows that dictatorship used the alleged necessities of national defense as the major pretext for depriving labor of its right to strike in Germany, Japan, Italy and Russia. Once labor lost its liberty to withhold its services in those countries all its other liberties soon disappeared. The danger that this history will be repeated here is aggravated by the still unresolved struggle between A. F. of L. craft unionism and C.I.O. industrial unionism, by racketeering and jurisdictional strikes within the A. F. of L., by the drive toward war.

What shall be done about strikes? The answer to that question depends upon the reply this country makes to a prior issue: Is this nation going to permit the executive branch of the government to proceed any further with its installment-plan intervention in the European war? If limited involvement develops into the total war effort now demanded by the President, labor as well as every other element within the national community must yield to the totalitarian control which total war requires.

The basic issue between the President and Mr. Lewis, as Walter Lippmann says, is that they do not agree on the nature of the national emergency. Mr. Lewis does not believe that the nation is in imminent peril. On the contrary, he suspects that the national "crisis" is being used by many kinds of groups—including the New Deal political machine—to further their own interests, and he

does not see why labor should not do the same. Beside Mr. Lewis in his belief as to the exaggerated nature of the crisis stand former President Hoover and a majority of the American people. Paradoxically, beside him also stands Senator Byrd, one of his bitterest foes, who has declared that he will vote against the pending emasculation of the neutrality law on the ground that the proposed change will lead to war and that the nation cannot fight a war without first cracking down on labor.

Seen in this light, the dispute over the captive mines attains more than passing significance. No person who opposes the plunge into war can afford to be indifferent to labor's role in this situation. None who has the future of his country at heart will join in the inspired cacophony of condemnation of unionists who refuse to sacrifice today's rights and status in anticipation of future benefits which labor history shows will never materialize. Rather they will work for tested measures like the extension of the National Railway Labor Act to all of labor, providing for the maintenance of status-quo cooling-off periods in disputes, the establishment of a recognized procedure of joint conferences, mediation, voluntary arbitration and publication of impartial fact-finding reports. But they will steadily resist efforts to make labor the whipping-boy today and the scapegoat tomorrow of defense totalitarianism.

Adult Education

EDITOR THE CHRISTIAN CENTURY:

SIR: It is not uncommon to hear prosperous men, smoking their cigars after a good dinner, deplore the failure of other men "to take advantage," as they put it, "of the opportunities to make good the shortcomings of their early education. Education is for life, you know, and all that!" But how do such privileged men continue their own education? Do *they* attend classes? Do *they* study textbooks?

The fact which has to be faced is unpleasant, but inescapable. When I praise "adult education" I mean the education of the other fellow, not my own.

The Big Man of affairs, the merchant, the lawyer, the clergy and ministers of divers denominations, those who are called the educated members of the community, in their youth studied and graduated. So far, so good. They ought to be thankful. But at the age of 23 or 24 or thereabouts had they reached a stage at which they could shut their books and enter the world as "educated men"? That would mean an impossible state of things. A man of 50 or 60 would have to declare that he had made up his mind at 23, and there he stood. There would be arrested developments in our midst, and this is unthinkable. It may be a fact recognized by everybody else, but it is unthinkable about ourselves.

There would be men in pulpits and senates who read certain works, carefully and slowly, and mastered them before they were 23—and none afterwards. That would appear to imply the existence of deep and wide gaps in their reading. Indeed, the only books which they could be said to know would be the textbooks which they had to read before they graduated. Were they all that should be read? Has nothing been written since?

"Nonsense, Quintus," my friend Dr. Boanerges remarks, "we don't read for examinations, but we *do* read. We learned how to read in those early and glorious days, and now—why, there is scarcely a week in which I do not read a book."

With all due respect to a great Force in the Pulpit I still think his attitude mistaken. If there were ways of studying Holy Scripture worthy to be followed in his youth, did he exhaust them before he left college? He could not be more eloquent if he read still as a student reads, but he could have more to be eloquent about; and that is something.

And that man of affairs who at 23 had really studied economics up to a point, would not be any less fitted for affairs—what are affairs, sir?—if he shut himself away in his study, not in an armchair but at a desk, and if needs be with a towel round his head, and mastered some more economics.

Anyhow, do you agree that there is no line to be drawn between "educated" and "uneducated" men on the ground of their experience before they were 24? Some have had a flying start in the race, but in a long distance race the start does not settle everything. It is about time we ceased to use the words "education for life" as if they did not refer to a limited number of the elect who have more to forget from their youthful education than the man who never graduated but went straight into the works. I am all for what has been called "the education of the educated."

For what is the alternative? It is expressed in the words used in another connection:

> Shabby equipment always deteriorating
> In the general mess of imprecision of feeling.

The only way is to renounce and delete and abhor all the idle pretense that we were once educated.

Ever yours not illiterate, that is all,

QUINTUS QUIZ.

By Still Serenity of Quiet Lakes

MAN'S thoughts are muffled by the clamorous sea;
They are too fragile to endure the shove
Of curved, incredible immensity
Of ocean realms and vaulted sky above.
And mountains overwhelm a mind with awe;
No thoughts can soar untrammeled to their spires
But flicker out, defeated by a flaw,
As rushing wind snuffs out uncertain fires.

By still serenity of quiet lakes
The mind can meditate through silent hours
Till crystal sheen of tranquil depths awakes
Man's innate sense of seldom-wielded powers.
Thought reached a radiant sublimity
Beside a little lake in Galilee.

GAIL BROOK BURKET.

Out of the Night

By Hugh Stevenson Tigner

THE MOST pertinent and incisive comments I have read on Jan Valtin's horrifying best-seller, *Out of the Night,* were written by a Roman Catholic priest, Father H. A. Reinhold, writing in the *Commonweal* last March. The book, as you doubtless know, claims to be a factual record of the author's personal experience as a member of the communist international, working in various countries during the 1920's and 30's in the interests of Moscow and the red revolution, with the most savage and revolting incidents coming from the German scene, where the communists met their equals in brutality and their superiors in numbers in the form of the nazis.

Has He Come 'Out of the Night'?

Valtin's story reveals a secret, hidden underworld so fantastic, so terrible, and so remote from the experience of most Americans that it is almost unbelievable to anyone who knows anything of human health and soundness. Only Dante's picture of the Inferno matches it, and Dante was writing a poetical allegory. It is a world without heart, without conscience, without shame, without pity, without a single redeeming feature; a world of totalitarian beings who have the outside appearance of men but who apparently have nothing to do with humanity; a world of fierce, cruel creatures endowed with cunning and methodical minds, killing each other to build their paradise or their new order; a world in which the reason has gone mad, in which the impersonal crushes personality, in which a consistent logic transforms everything into ice, in which all is twisted and pathological.

Is it true? The priest checked as much of Valtin's story as he could from his own personal experience, for he was a seamen's chaplain at one of the German ports where some of Valtin's adventures took place. He checked other parts of the story with the personal knowledge of his friends and his friends' friends. In all those items where a check was possible he found the book to be remarkably accurate, and arrives at the verdict of 95 per cent literal truth for it, which is about a perfect score for an autobiographer.

But it is with another angle of the subject that I am concerned. The title of Valtin's book, so the publisher tells us, was suggested by a phrase in William Ernest Henley's "Invictus":

> Out of the night that covers me,
> Black as the pit from pole to pole,
> I thank whatever gods may be
> For my unconquerable soul.

The most pointed and important comment made by the priest concerned the question: has Valtin really come "out of the night"? Is he freed from the blackness which undoubtedly once covered him? What new core of conviction, faith, purpose and hope now makes his soul "unconquerable"?

A former communist (quoted by Reinhold), who ought to know something about that enveloping darkness, suspects that Valtin hasn't come out of it. He doubts that he has been genuinely reclaimed by a different loyalty and way of life. He suspects that he is the same old pagan-barbarian who has simply quit the fight because he lost confidence in his generals. Indeed, apart from Valtin's disgust with his former masters and their relentless code of cruelty, apart from his animal joy at having escaped from a reign of terror and come again into a world containing some of the elements of humanity, there is nothing in his book to indicate what light, if any, warms and inspires him now.

If this question seems a little too scrupulously demanding, too inquisitorial to be in keeping with the best manners of the age, let it be remembered that Valtin is a man who once belonged to a messianic idea, who burned with an inner intensity, who had a twisted passion for justice, who was fed with a rich diet of spiritual poison. With that idea repudiated, with that intensity relaxed, the question naturally arises: What kind of faith, devotion and conviction moves him now? With what new spiritual nutriment is he fed? For a time it may seem sufficient to enjoy basking in the sun without fear of being attacked by wolves. But that soon becomes vacuous, tame and sterile to a man who has known such complete and unqualified commitments, such utter abasement and obedience. As Reinhold most pointedly concluded his article: Is there a room in Valtin's being into which the Holy Spirit may enter "with a sound from heaven as of a mighty wind coming, filling the whole house"?

Everyman's World and Problem

However, this is no matter interesting merely to those who happen to be interested in the case of one Jan Valtin. What makes the subject important is the universality of its application. For Jan Valtin's problem happens to be only a particularly acute illustration of everyman's problem. Since when did it become irrelevant to raise the pentecostal question with regard to each and all?

St. Paul and St. Augustine would have understood Jan Valtin's problem at once. They would have recognized it as their problem. The New Testament recognizes it as being mankind's problem, and the Christian religion might be described as a gospel addressed specifically to it. The New Testament is an "out of the night" proclamation. No single sentence better declares its good news than this: "On them that sit in darkness and the shadow of death has the light shined." On the one hand it pictures the thralldom of sin in which men are caught, and on the other hand it pictures their being caught up, cleaned up, lifted up and freed through an investment of the Holy Spirit.

Before Christ came, says the Letter to the Galatians, we were slaves to material ways of looking at things, living according to the flesh. And the deeds of the flesh are sensuality, idolatry, sorcery, quarrels, faction, party spirit, envy, murder, and the like. "I insist and protest,"

says the writer to the Ephesians, "that you must give up living like pagans; for their purposes are futile; their intelligence is darkened, they are estranged from the life of God by the ignorance which their dullness of heart has produced in them." What is that but a description of the world revealed in Jan Valtin's autobiography? Except that the New Testament writers do not treat it as being a special, restricted, remote kind of world: it is the general world. This is *our* world and *your* world, they say; this darkness is mankind's darkness, not the darkness of a special tribe; these sins are an expression of the sinfulness that is in us all, and getting out of this darkness is everyman's problem.

This kind of life, the writer to the Ephesians admonishes, "is not how you have understood the meaning of Christ (for it is Christ whom you have been taught, and it is in Christ that you have been instructed). You must lay aside the old nature which belonged to your former course of life, that nature which crumbles to ruin under the passions of moral deceit, and be renewed in the spirit of your mind, putting on the new nature. . . . May Christ dwell in your hearts according as you have faith." Now those who belong to Christ, says the Letter to the Galatians, have been transformed. "As we live by the Spirit, let us be guided by the Spirit." And what is that but Jan Valtin's need and problem? Except that it is not treated as the special need and problem of a restricted group of men. It is everyman's need and problem.

Watering Down the Issue

The half-pagan culture of the modern world has tried to avoid the admission of this sharp-edged, disturbing, drastic truth. It has evaded picturing man's position in life in such extreme and critical terms. It has sought to soften down, to denature and deflavor the high seriousness and great urgency with which religion pictures the issues of life as they center in the choices of a man's being. Such words as *sin* and *regeneration, salvation* and *damnation,* have been deleted from the enlightened modern's vocabulary, or have been adulterated with a condescending smile, as too rude, too strong, too extreme. According to our polite worldly culture, there is just the problem of making a few adjustments to the world, of finding some wholesome outside activities, of indulging in a few harmless forms of escape. The case of a person like that of Jan Valtin is treated as exceptional. His problem is that of the neurotic, not that of the normal man.

It is probably true that Valtin is a neurotic. It may be true, as many psychologists have said, that St. Paul and St. Augustine were neurotics too. Certainly they were more intense than the average man. But now and then a psychiatrist gets an inkling that we are all neurotic; and although this may be a rather perverse way of approaching the truth, it is perhaps not far from an important discovery about the being of man. A Jan Valtin or a Saul of Tarsus may present extreme types, but in being so they only serve to emphasize things which are present in everyman. What is the great sinner but an exaggerated version of the sin that is in us all, revealing the depths of darkness which lie beneath the normal world? And what is the saint but an exaggerated version of the goodness that is in us all, revealing the heights above the normal world and letting in the light of heaven?

The Need for Miracle

Now and then a psychotherapist gets hold of a patient whose spiritual malady teaches him new things about the being of man and the meaning of the human problem. At least one such, the well known Dr. Kunkel, has gone beyond the glib and shallow talk about "maladjustment" and "readjustment" and has come to the conclusion that the healing of the sick soul is, in the last analysis, a miracle, an act of grace. Meaning what? Meaning that the healing, if it comes, comes about at last through some inner spiritual transformation in the person which cannot be grasped or explained by any of our rationalistic or scientific methods of explanation, and which cannot be effected by any doctor. Something creative, something spiritual, something marvelous and something completely transforming takes place within the man to give him a new and different being. Which is, of course, precisely what Christianity has referred to as investment by the Holy Spirit, as the working of God's grace, as regeneration and salvation. Except . . . except that Christianity sees, beyond modern psychiatry, that the problem of the sick soul is not essentially different from the problem of all souls, and that the working of this inner miracle is the need of all.

It is ordinary psychological knowledge that a man's personality must be tied together, ordered and disciplined by a certain set of choices, commitments and loyalties, by a passing degree of integrity, devotion and faith. But our polite worldly culture does not single out this problem as the supremely important one, so long as a man does not fall into a sickly predicament. Only in cases of catastrophe is man's spiritual problem treated with religious seriousness. The person who has failed to achieve a passing degree of integration, who has made such false choices and formed such destructive loyalties that he becomes mentally and emotionally ill, or turns to criminality, is taken up as a special case, is recognized as standing in a plight which calls for serious treatment, and is helped toward making a radical readjustment. Our psychologists will take the spiritual problem of a Jan Valtin quite seriously, but not the spiritual problem of John Doe.

Man on the Verge

Christianity goes much farther than this. It begins by taking a more urgent view of man. It understands his being as occupying a critical position in the universe, where terrible and awful forces of spiritual destruction and construction surround him, play upon him, and vie with one another for mastery over him. The problem is not merely that of keeping out of the clinic or the jail. Man's being is seen poised upon the verge of drastic possibilities. The problem is that of placing oneself on the side of the morally-spiritually constructive forces of creation. Jan Valtin's problem and that of John Doe are essentially the same problem, the problem of the first being only a dramatic illustration of the problem of the second.

Men like Valtin, men of drastic decision who choose

destructive courses, awake us again to Christianity's insistence upon the paramount importance of decision, that radical-spiritual kind of decision which takes the whole personality along with it. It is no more necessary for one man than another, it is necessary for all men, to make inner decisions as to what they will give themselves to, as to what they will stake their lives upon. Some of course feel the problem more intensely than others, but it is everyman's problem. The crisis of our age, with its eruptions of demonic forces we did not know existed, with its appearance of false messiahs and their millions of devoted followers we did not think possible, reteaches us the perennial crisis implicit in the very process of living, and retraces in letters of fire the old question of who is the real and true messiah.

Jan Valtin's need is not a peculiar one, except in the manner in which it happens to stand emphasized at the present moment. If it is insufficient for him now to sit in the warmth of the sun enjoying a few days of physical refuge it is also empty and fruitless for any man, confronted as we are with the critical issues of life. These issues are never really relaxed or suspended, though there are times when we are lulled into thinking so. It is never possible to evade the necessity of making inner decisions as to what is the truest spiritual truth, or to avoid being lifted up or dragged down by what one comes to regard, rightly or wrongly, as the holy. And now is a ripe time for Christianity to redeclare its message about the critical position occupied by the human being, and about the necessity of his knowing the Holy Spirit.

The Federal Camel in the School Tent

By Margaret Frakes

A SPIRITED DISCUSSION of the threat to local control of education has just begun to creep from the pages of educational journals into the public press. Startling indeed are some of the facts which are coming to light. Most Americans regard local control of their public schools as a vital feature of what we now call the American way of life. How many of them, do you suppose, know that during the past year the federal government spent on "education" *one-sixth* as much as was spent by the entire public school system? Even more startling is the discovery that much of this sum was expended not through regular school channels but through such federal agencies as the WPA, the CCC and the NYA —for the latter two, some $400,000,000.

In the NYA alone, one reads of thousands of what are called work-experience centers ("we are careful not to speak of them as schools," directors say) serving some 500,000 young people during the current year, of additional defense training courses serving another 365,000, of some 600 resident centers providing community projects and defense training for about 20,000 more, of 13 government-erected work-experience buildings. And as the magnitude of those figures begins to sink in the thoughtful American realizes what certain school men are talking about when they charge that the government is building up a parallel system of vocational education that threatens to end the traditional freedom of the local public school from federal interference.

The building-up has been gradual. The NYA, for instance, was established as a relief measure to help rehabilitate the thousands of young people who during the depression were unable to continue in school because of lack of funds. Many of them were equally unable to find work. Something had to be done for them, and that something took the form of the NYA. It had two functions: to provide for paid work about the school buildings by students, and to set up projects co-sponsored by some local agency on which out-of-school youth could be employed.

Since this was distinctly a relief measure, it would seem that with "recovery" it would no longer be needed. Instead, whereas the agency in its first year (1935-36) cost $35,535,344, last year the NYA spent about $157,000,000. Why should the cost of this agency have soared in this fashion—almost 350 per cent in four years—while the relief load was going down? The answer is, of course, that its function has changed. No longer merely a relief agency, the NYA has been utilized, along with high school vocational departments and the state employment agencies, in the government's plan to train workers for the defense industries. The three are directed and supervised by Lieutenant Colonel Frank J. McSherry, director of defense training for the Federal Security Agency. In July of this year, an extra grant of $116,122,000 was made for the training program.

Rapid Expansion

Now that program is in full swing. In thousands of NYA workshops already set up, young people are getting practical experience in jobs specified by the employment service as needed for defense. Vocational schools also have had to expand their services. For instance, in the one at Kenosha, Wisconsin, with 1,000 enrolled in night school and a long waiting list, one shift of trainees starts work at 3 a.m. in order that equipment may be utilized. The grant to vocational schools is intended, wherever possible, to include provision for giving "related training" to young people receiving their practical training in the NYA shops; if there are insufficient facilities teachers from the local high schools may offer such related training in the NYA shops themselves. In most of the workshops large production methods and assembly line techniques are used, and the articles made are specified by government order. Usually they are items for government arsenals, ships, military equipment and things of that kind. Dur-

ing their period of training under the NYA, these young people receive from $20 to $25 monthly; they put in up to 160 hours, less the time spent in related training. They are referred from the state employment agencies; they must be citizens 17 to 24 years of age (in special instances the limit may be reduced to 16 years), out of school and in need of work.

Building Program Started

Most of the NYA training shops have been established in rented buildings. However, since June the government has erected thirteen "Standard Work Experience Centers" in communities which have requested them, and has on file applications for others. The first of these to be completed was the $85,000 building in Chicago Heights, Illinois, where a community high school (Bloom township) serves a wide area populated by industrial workers and small farmers. Here the defense training program runs from 7:30 a.m. until midnight, with three shifts of out-of-school young people receiving five hours of practical experience in the NYA building and two and a half hours of related training in the vocational department of the high school under regular teachers.

This school district had no fear of government encroachment. Feeling that the defense training program offered an opportunity for the school to assume added responsibility for the education of all youth in the community, both in school and out, the district has cooperated actively with the government program, leasing ground adjacent to the school to the NYA for its building and seeking in all ways to make the program fit the needs of all the young people in the community, particularly those out of step with the regular curriculum. In addition, by means of an additional federal grant to its vocational department, the school is conducting a course of training for employed persons and another for farmers.

Bigger Plans for the Future

Yes, the federal government is "in" local education, and if the present trend continues it will be "in" to an even greater degree. Pending in Congress is a bill (S. 1313) for a $300,000,000 grant to schools to "equalize" educational opportunities and to provide extra facilities in defense areas. Another (H.R. 1074) calls for an annual appropriation of $200,000,000 to "assist provision for health education, physical education and recreation in schools and school camps." In commenting on the latter bill, George M. Wiley of the New York state department of education points out that there is no such thing as federal aid without federal control, and that it was through control of health and recreational programs that the dictatorships of Europe were able to direct young people in the way they wished them to go. The proposed program would include provisions for all pupils to develop what are designated as "desirable social behavior and democratic ideals."

Various reasons are advanced for the expansion of the government's influence in education. For one thing it is said that the depression, with schools finding it difficult to meet expenses, led many districts to accept government aid in one form or another with alacrity; and that, once in, the federal wedge has been hard to dislodge. Or again, it is said that the schools have not stressed a curriculum fitted to the needs of young people whose chief concern is to be able to make a living. It was the demand from labor groups that their children be taught "practical" subjects, this opinion holds, that brought about the NYA. A third argument holds that public school requirements have been so inflexible that new opportunities for wider participation in their programs by out-of-school youth are impossible. Still another, that vocational departments and schools under the Smith-Hughes act were offered the chance to assume leadership for training defense workers (perhaps, as George B. Mulford points out in a recent article in the *School Board Journal,* with "strings attached"), but that in too many cases they presented "undesirable attitudes" or rejected the offer outright. And still another argument maintains that the increasing participation by the federal government in these many forms of educational work is part of a conscious effort to produce a revolution in our system of schools by securing federal control, a revolution apparent in other social fields as well. According to those who hold this opinion, national defense is merely a smoke screen behind which a deliberate federal invasion of the field of educational control is being pressed forward.

The Government Is 'In' Education

How far real control of local school programs will follow the granting of federal funds is not yet entirely apparent. A year or so ago executives of the NYA and of the federal Office of Education found it necessary to issue a statement defining their respective functions, but these functions have changed within themselves in the past year, both agencies finding it necessary to bow more and more to requirements of defense in the nature of projects to be undertaken, qualifications of students to receive the training, and the like. Students being trained for defense work must, for instance, take an oath of allegiance to the United States and certify that they are not members of any organization advocating overthrow of the government by force or violence.

Early in September of this year the National Committee of Education and Defense made public a report by a subcommittee on vocational training. Admitting that it is a fact that the federal government "is and must continue to be concerned with education," the report goes on to plead that no agency be developed through federal funds to duplicate existing educational facilities. It points out that there is danger that temporary educational agencies may become permanent through creating vested interests both in personnel and in plants and equipment, and it urges that after the present emergency the federal youth-serving agencies give way to federal participation in a nation-wide program operated through the public schools.

Now the National Education Association through its educational policies commission is calling for outright discontinuation of the NYA and the CCC when the present assignment of training workers for national defense is

over. These agencies were set up only to provide useful employment for needy youth, the report reminds us, but they have taken on educational functions as well, with the result that for the first time in history the federal government is directly conducting a nation-wide program of education instead of working through the established state and local agencies.

Washington Calls the Tune

A related controversy, of course, centers about the desirability of such emphasis as the program produces on the vocational side of education. Those who feel that vocational training most nearly meets the needs of the majority of young people today are inclined to welcome increased federal aid, and to utilize it as effectively as possible. "You can't lick a million dollars," is the reaction of a principal who feels that grants to NYA and to his vocational department are providing new opportunity for many underprivileged young people in his district. On the other hand, there are those who fear that federal control of vocational education, either through such agencies as the NYA and CCC or through new requirements for courses under the Smith-Hughes act in local schools, will tend to create a nation of robots, men and women trained to use their hands at the behest of a supervisor, but not to *think*. Such a system, they point out, is the perfect one for a dictatorship.

There are experts in school administration, among them Dr. William C. Reavis of the University of Chicago, who feel that there is little danger of federal control so long as local school boards and administrators are alert to use the new source of income to the best advantage, and that, as in the already cited case of Bloom township, those sources can lead to new and really effective service by the school to the community. But an increasingly louder chorus is calling attention to the potential danger of the "entering wedge." Freedom from federal influence has been a cardinal principle of our school system from earliest days. True, there has been occasional government aid, from the grants to schools of millions of acres of land in the old Northwest Territory through enactment of the Smith-Hughes act for vocational training in 1917 (passed when industry, as now, was demanding skilled workers because of a war boom) and the George-Dean act for commercial education a few years later. But the latter acts are administered through the Office of Education, with their essential features locally controlled, whereas present expenditures are largely for projects carried out under direct federal supervision on the basis of direct government appropriations.

Questions Still to Be Answered

In the meantime, there are certain questions which those who are concerned that the public schools remain one of the first "freedoms" may well ask:

1. Is the present emergency really such that the government, either through the schools or through its own agencies, should assume the task of training workers for national defense in private industry? Or is this, as has been suggested, a smoke screen for federal encroachment?

2. Although theoretically the NYA work-experience centers are accepting only young people who would not otherwise be in school, is it not possible that many students will quit their regular courses and enroll in these centers where they will be paid for their time?

3. If the bill providing for government action on health and recreation and social behavior (or a similar one) becomes law, what of present character-building and recreational agencies and camps in the community, such as the Scouts, church groups, Hi-Y clubs and the like?

4. Since the present "centers" are at least in part government owned, equipped and staffed, what will happen to them when the "emergency" passes? Will they be junked, their personnel dismissed? Or is it likely that they will continue as places where the underprivileged—increased a thousandfold in the depression which will likely follow—will be given a special kind of training by the government to keep them "out of mischief"?

5. What are the wider implications of the discussion? Is the trend simply part of a wider "revolution" in which the federal power is assuming functions previously delegated to local and state units?

6. What will be the effect on local interest in public schools, willingness to vote necessary funds, the habit of thinking of the public school as a local responsibility?

The problem, likely to be more and more in public discussion as time goes on, is one to which no concerned American should fail to give thoughtful consideration.

Communion Meditation

THIS wheaten loaf from golden inland sea,
This blood of mangled grapes from fruitful vine,
Now consecrated, sacramental wine,
I take, dear Lord, in memory of Thee.

But daily bread whose harvest road may be
A littered trail of broken humankind—
Sheep without shepherd, cheated, homeless, blind—
Is bitter food, as I remember Thee.

Wherever stunted children, robbed of glee,
Are bent by loads too great for men to bear,
And forced to earn my luxuries, I swear
Allegiance to them, remembering Thee.

The Man who roamed the hills of Galilee
Could understand a man without a field
Whose overlord consumes the cream of yield:
Teach us to share, in memory of Thee.

Accepting sacrificial gifts to me,
From least of thine, who suffer needless pain,
Unwillingly I share ill-gotten gain—
With sore repentance, I remember Thee.

Thine ax is laid upon our barren tree:
Where humble men have cried for light through gloom,
He who denies them hastens his own doom—
Have mercy, Lord, we now remember Thee.

CAROLINE DUVAL TAYLOR.

The Church of Rome
At Home

Citadels of Catholic Solidarity

By Romulus

ALL THROUGH the city of Rome and the province of Lazio, of which Rome is the geographical and political center, are found special seminaries, devoted exclusively to training for the priesthood selected groups of Roman Catholic students from every part of the world. According to the most recent census the total number of "foreign"—that is, non-Italian—seminaries reaches seventy-one. The idea of having such foreign seminaries in or very close to Rome originated in the Vatican. From the Vatican too came the initiative for the building of every individual seminary, for its program and its management. Hence most of the foreign colleges are called "pontifical" and many of them receive subsidies out of the papal treasury. The North American College, the Latin American College and the Brazilian College are listed as pontifical institutions. Allowing an average of about one hundred students for each college, the foreign seminarians make up an imposing total. The average age of the students at the time of entering is about eighteen years. In the five years which they spend in Rome qualifying for their final ordination, the seminaries serve them as both home and school.

The English-speaking countries are well represented by five Irish colleges (one for the secular and four for the regular clergy), two English colleges, one Scotch and one Canadian college and the North American College. In point of numbers for any single college and in the size and quality of their quarters, the Americans are easily first. This fact may be symptomatic of the Vatican's spirit of redoubled activity in America.

Insurance for Papal Supremacy

These foreign seminaries in Rome and their significance in the Catholic scheme of things constitute a subject which is bound to be of interest to all, whether Catholics or Protestants. The foreign seminaries have proved and are proving to be an insurance against any undue rise of the spirit of nationalism within the church, whether in Catholic countries or in any other part of the Roman jurisdiction, including of course the Catholic minority in the United States.

The large number of foreign seminaries in Rome is explained by the fact that, all over the world, not only the bishops and archbishops who head the secular clergy but also the generals of the religious orders, in response to the policy of the Vatican, are trying to create the largest possible nucleus of Rome-trained men within their respective organizations. On this point there has always been a rivalry between the secular and the regular clergy of the Roman Catholic Church. There is some rivalry too between the younger and the older religious orders and between the great dioceses of the church. The archdiocese of Chicago, it might be remarked in passing, enjoys the unique distinction of having its own special seminary in Rome, the College of St. Mary of the Lake in the aristocratic Via Sardegna, which, founded in 1935 as a House of the Higher Studies, is presided over by its own rector, Rev. Frederick D. Hillebrand. All the religious orders have their headquarters in Rome and are thus in close and constant touch with the Vatican and every department of the papal Curia.

When Graduates Return Home

All these colleges have been and still are the great citadels of ultramontanism. With the aid of the foreign seminary the Roman Church has fought down and overcome all attempts at forming national Catholic creeds or organizations which, though willing to retain much of the Catholic dogma and liturgy, were opposed to recognizing the papal claims to supremacy. Rome triumphed over Gallicanism, even after it had developed into a widespread schism in France, because the prelates in the key positions of the French hierarchy had for the most part been trained in Rome. The papacy was successful in its defiance of Bismarck's efforts to set up a national German Catholic church because most of the German episcopate were the spiritual children of the Collegio Teutonico in Rome.

When, after the First World War, liberated Czechoslovakia seceded from Rome and sought to establish a Catholic church on a national basis, the reforming elements were defeated by the Archbishop of Prague, who rallied the old alumni of the Bohemian College in Rome to fight for *mater ecclesia*. Anglicanism is still in the field, but it is largely on the defensive against Romanizing intrigues, generally traceable to three foreign seminaries controlled by the Vatican. The timid, half-amusing and half-pathetic attempt in our own country to superimpose a layer of "Americanism" on Catholicism was nipped in the bud by the late Pope Leo XIII, whose caustic lines on "Americanism" in his apostolic letter to Cardinal Gibbons in 1899 still linger unpleasantly in the memory of liberal-minded Catholics in this country. What an aberration Papa Pecci would have seen in the bit of "Americanism" which has become known as "interfaith comity"!

Considering the part played in history by the foreign seminaries in Rome, a close-up of these institutions may be worth while. It has its instructive value, even on the informal and familiar side.

The English-speaking colleges, especially the English, Scotch, Canadian and North American seminaries, though watched over with particular care and interest by the highest authorities of the church, numerically form but a

small part of an impressive and well ordered whole. All the nations of the world, large and little, have been assigned their proper places in the great citadel of solidarity. There are no neglected corners or forgotten peoples. The Yugoslavs appear under the name by which Caesar knew them, "Illirici." Such an inconspicuous nationality as the Ruthenians, who live under different foreign rulers and exercise no sovereignty themselves, have a nice-looking college of their own on the ancient slopes of the Janiculum. Close to them is the College of the Rumanians, whose country has but a small Catholic population. Nor have the Ethiopians been overlooked. They had their old and venerable college right on the soil of Vatican City long before Mussolini set out on his predatory expedition to the land of the negus.

All the orders and societies which devote themselves to apostolic labors far afield have their special colleges in the shadow of the Vatican. A glimpse at this particular list shows the diversified character of the labor done in distant lands. What a contrast between the Society of Saint Columbanus, a company of Irish priests who have important missions in China, and the Order of Basilian Monks! These latter, who have their headquarters in Grottaferrata, a little town near Rome, send their graduates into the Near East to make proselytes among the members of the Greek Orthodox Church in the Balkans. In the matter of religious teaching and the training of the teachers it is truer than ever that all ways lead to Rome.

A Cosmopolitan Type

In the foreground of the foreign seminaries and somewhat overshadowing the lesser bodies from more distant lands are the colleges of Europe, notably of France, Spain, Poland, Germany, Belgium, Portugal, Hungary and Holland. All the young seminarians from these schools—forming a composite and cosmopolitan type—have long since become a part not only of the ecclesiastical but of the general life of the city of Rome. It is interesting to observe how quickly all of them become acclimated. The Romans know and like them. The Romans of today, be it noted, have not lost those touches of tact and courtesy which are the heritage of a millennial civilization and the Latin temperament. Traces of this hospitality of the mind are found in the humblest day laborer of the city and in the cowboys of the great pastures in the *campagna*.

All the members of the various seminaries wear distinguishing marks on their clothing and the Romans have learned to tell one nationality from the other despite the uniform clerical cut of their wearing apparel. Every Thursday afternoon and on many special "free" days besides, the students are seen on all Rome's prominent promenades and in her many lovely parks. All these young men learn Italian very quickly, which, in a way, is an aid in the later process of Romanization. The most colorful of the foreign students are the Germans—and the adjective is not a mere figure. The Germans are all clad in habits of flaming red. The Romans speak of them as *gamberi cotti*, which means boiled lobsters. Pope Urban VIII, almost three centuries ago, ordered them to wear these scarlet uniforms as a punishment for some infraction of church discipline. The students are not encouraged to discuss, either within or without the seminary walls, the great events or dire perils of the outside world. They have a long and arduous course of special studies before them and have no time for politics.

Antidote for Nationalism

Putting it briefly, the success of the foreign seminaries as an unfailing antidote for an excess of national aspiration among the clergy or the laity in foreign lands is due to the Vatican's genius for politics and diplomacy. Together with the language of the ancient empire, papal Rome has inherited much of its culture, its tradition and its practice. The very conception of the foreign seminary in Rome bears an unmistakable likeness to a similar device much in use in the days of the empire. The Roman proconsuls, distributed throughout the dominions of the empire, were always on the lookout for likely young barbarians whom they could send to Rome to meet the emperor and join the imperial court. In this way imperial Rome sought to win the affection and attachment and eventually the undivided allegiance of distinguished and promising youths from near and distant provinces. Papal Rome has improved on the imperial methods, modernizing, refining and adjusting them to her own peculiar requirements.

For one thing, the Vatican, with its infinite capacity for taking pains, has created in each country highly efficient machinery to insure the selection of the human material best suited for its own ultimate purpose. The search for the right sort of student for the priesthood is initiated by the bishop of the diocese in which the student lives. The consultants of the bishop are the vicar general, the director of the diocesan colleges and any other persons with whom he may care to confer. In taking the first steps for appraising the suitability of each student, much must needs be left to the observation, the discretion and possibly the intuition of the examiners in the home diocese. While these are not bound by any written code or set of instructions, they are guided by certain broad traditional rules. Great intellectual gifts, while desirable, are not deemed of first importance. On the other hand, every angle bearing on the character, disposition and mentality of the student is thoroughly investigated. Family influences are noted, as are racial strains. The pedigree of the student is scrutinized, and of course any taint of heresy disqualifies him at once.

On the positive side the examiners require distinct signs of an aptitude for leadership, joined to a lively sense of discipline and a natural inclination to obey commands coming from persons of superior rank. The list of students is submitted to the authorities in the Apostolic Palace and is subject to revision by them. Such revision or any change in the roster of approved names is made only in very exceptional cases.

Within the Magic Circle

Why are these young men of many nations brought to Rome? The educational program of the pontifical colleges does not in any essential feature differ from that of a major theological seminary in the home diocese. For what reasons then are these carefully sifted students re-

quired to spend five receptive and formative years of their lives in Rome? Whether they know it or not, these youths are destined not merely to acquire knowledge, but to undergo a complete transformation of their inner selves. Gently, discreetly and calculatingly, they are led behind the scenes for glimpses of those figures within the magic circle which rules the church and insures its being and staying Roman.

The molding of these young men is a process based on the experience of centuries. Every step in their evolution is cunningly controlled. Rome abounds in evidence plainly adverse to the claims of the papacy. One day of free research in the Castel Sant' Angelo would shock and disillusion the foreign seminarians, as it has shocked some of the post-Reformation popes. The paintings—to mention but a minor circumstance—on the walls of the papal banquet halls and recreation rooms (note the "Sala di Pereo") suggest some of the bolder pictures dug out of buried Pompeii. Their exhibition on the screen in this country would be resisted to the death by the Legion of Decency. There are many other seamy spots from which the gaze of the students must be averted. A special chapter would be needed to tell about the way the students are regimented and blindfolded in their going out and their coming in. The Rome they see is not the historic city with all its mute witnesses in stone and brass. Nor are they permitted to read all the inscriptions chiseled into marble and travertine, forming part of papal history. What they may see is strictly edited *ad usum Delphini.*

A City of Memories

The atmosphere of Rome has fascinated the poets, scholars, historians and statesmen of all nations, once they began to live within its walls. What attracted them was not the present, but the past. With two notable exceptions —Rienzi and Mussolini—they never lost their sense for the realities. They knew they were dealing in memories. It is different with the inmates of the foreign seminaries. They are brought into contact, casually at first and then more methodically, with the atmosphere that pervades the Vatican, the Apostolic Palace and the Curia. In their second or third year they may be permitted to take part in the familiar receptions which the pope arranges from time to time for their special benefit. On such occasions the pope is apt to unbend and to let the students feel that they, too, are being lifted into a place within the magic circle.

The conviction is steadily borne in upon them that the atmosphere of the Rome they have learned to know is a living force of which they, through some beneficent and miraculous dispensation, have become both witnesses and champions. The substance of their national feeling is gradually reduced to an inactive minimum. Eventually even the minimum evaporates in the vision of the church which triumphs over the lower conceptions of state or nation. Here we have the main objective of the foreign seminary in Rome. A penny taper for the altar of the nation and a pound candle for the supreme authority of the church, from which are derived all just powers on earth. The doctrine of an omnipotent head is to the graduate of the foreign seminary more than a theory stored away on some shelf, waiting dreamily for its realization. To him it is a sacred claim of the immediate present, a claim that must be enforced directly and indirectly wherever and whenever possible.

The great transformation completed, the foreign student, now an ordained priest, returns to his native diocese or province, inwardly clothed with a wholly Roman livery. He comes home suspicious of what may seem to him any excess of national feeling among either the laity or the clergy. The lower clergy recognize the livery and bow with prudent reverence. The graduates of the foreign seminary prove, with but rare exceptions, that their course in Rome has been an excellent investment. The Vatican marks such men well and puts them in the dominant positions of the ruling clerical caste. Out of these seminaries come most of the bishops, archbishops and cardinals in the non-Italian parts of the world.

Today, no less than in the past, the foreign seminary in Rome, always under pontifical control, guidance and protection, continues to function as a formidable bulwark of the papal system.

This is the second in a series of articles on "The Church of Rome at Home." The next, dealing with the present status of the Jesuits, will appear next week.

BOOKS

Why Christianity Survives

CHRISTIANITY IN A CHANGING WORLD. *By Shirley Jackson Case. Harper & Brothers, $2.00.*

CAN Christianity survive amid the crises presented by our rapidly changing world? Dean Case answers this question with a confident affirmative. He supports that opinion not by an analysis of the present world situation, but by exhibiting the nature of Christianity as revealed in its history. Christianity has always existed in a changing world. Crisis has been its familiar and congenial atmosphere. It has never been a fixed and static thing, the survival of which depended upon its being protected against the inclemency of the times. It has flourished amid the crash of empires, deepened its hold upon the minds of men while institutions were being dissolved and replaced by new ones, lived through revolutions of thought as well as of government. And it has been able to do this because it has itself had the power of change to meet the needs of new conditions. In this volume, small enough to read rapidly in an evening but meaty enough to study industriously for a month, Dean Case summons the testimony of history through all the Christian centuries to show how a changing Christianity has survived in a constantly changing world.

The initial chapter is entitled "Christianity: Changeless or Changing?" It would not be quite accurate to say that this chapter is a history of Christianity in forty pages, yet it approximates that, especially for the earlier centuries, the period in relation to which the author's profound scholarship is most completely at home. In discussing the varieties of Christianity, the attempts to unify it and the nature of Christianity as making variation both inevitable and salutary, he goes far toward giving an airplane view of the

whole developing movement. The diversities of faith and practice are not conceived in terms of orthodoxy and heresies, nor in a Hegelian pattern of Pauline-Petrine antithesis with a synthesis in Catholic Christianity. The historian's task of telling what happened is not overlaid by the theologian's predilection for labeling one line of development right and all the others wrong.

A chapter on "Christianity as Church" portrays the institutional expression of Christianity as a series of concrete historical facts which may be variously explained but cannot be explained away. This might be considered as a study in the natural history of institutionalism with illustrations from the history of the church and applications to the needs and possibilities of the present time. "Once the functional and developmental character of the churches began to be appreciated, interdenominational rivalries diminished and cooperative action, or even corporate unity, could be definitely envisaged by Protestant groups." The key to future achievements, as to an understanding of the rise and survival of present forms of the church, is that concept of their functional and developmental character.

Other chapters deal with Christianity as dogma, as social gospel, and as personal piety. The first of these is not so much a concise history of dogma as a history of the place which dogma has held in Christianity. It might be considered—if one may follow the form of Kant's famous title—a prolegomena to any future history of dogma. Here again, "functional and developmental character" accounts for variety, and an understanding of it opens the way for further adaptations. The second shows how the social ideal was prominent in the early centuries and persisted through the Middle Ages, when the church considered that the whole life of man was its province, but suffered eclipse in seventeenth century Protestantism and has been partially revived in modern times under vastly more complicated conditions. The third, dealing with personal piety and character, rates this aspect of religion as the most important of all, since living persons are the agencies by which Christianity has been and must be perpetuated, and because they are the objects to which its benefits are directed.

To those who know Dean Case's writings, it will be sufficient to say that he never wielded his great erudition with more ease, or brought it more effectively to bear upon the living interests of men.

W. E. Garrison.

Books in Brief

Conquer. *By John Masefield. The Macmillan Company, $2.00.*

Mr. Masefield has uncovered a rich vein of historical and romantic material in old Byzantium. For this tale, the period is one disastrous week in the otherwise splendid reign of Justinian and his Ziegfeld empress, Theodora. It was the week of the Nika rebellion, which threatened the life, as well as the throne, of the emperor, and burned much of the city, including the great church. That was in the year 532. That was the fire which cleared the ground for the building of the great Hagia Sophia, which still stands. The book is fictionized history, rather than a novel, and a stirring and instructive tale it is.

Vermont Is Where You Find It. *Stories and Pictures arranged by Keith Warren Jennison. Harcourt, Brace & Company, $2.50.*

The total number of words in this book is not far from 500. Yet it is a treasure of verbal wit and pictorial beauty. Vermonters are not loquacious; they can say a good deal in 500 words. Here are a score or two of salty sayings of Vermont flavor (though some are perhaps imported), and a grand collection of photographs illustrating nature and human nature in the Green Mountain state.

Notes from a Layman's Greek Testament. *By Ernest Gordon. W. A. Wilde Company, $2.00.*

Without more technical scholarship than his remembered college Greek, Mr. Gordon (son of the late Dr. A. J. Gordon) has applied himself diligently to the Greek New Testament both for his own devotional study and for the interpretation of the Sunday school lessons. Many of his notes are suggestive and helpful. Those who use them need not feel bound by his theology. The book will be valuable if it encourages others who have no great fund of Greek scholarship to give some attention to the New Testament in the original.

Books Received

A Creed for Free Men. By William Adams Brown. Scribner's, $2.50. (To be reviewed.)

Is Tomorrow Hitler's? By H. R. Knickerbocker. Reynal & Hitchcock, $2.50. (To be reviewed.)

Peloubet's Select Notes on the International Sunday School Lessons for 1942. By Wilbur M. Smith. W. A. Wilde Co., $2.00. Sixty-eighth annual volume in this old reliable series.

Understand Yourself, The Mental Hygiene of Personality. By Ernest R. Groves. Emerson Books, $2.50. A revised edition of a work by a recognized authority. Its wide acceptance is evidenced by the fact that this is the sixth printing.

Man the Master. By Gerald Heard. Harpers, $2.50. (To be reviewed.)

Faith and Nurture. By H. Shelton Smith. Scribner's, $2.00. A Religious Book Club selection. (To be reviewed.)

Religion as Experience and Truth. By Warren Nelson Nevius. Westminster Press, $3.00. (To be reviewed.)

Christian Doctrine. By J. S. Whale. Macmillan, $2.00. (To be reviewed.)

Shores of Darkness. By Edward B. Hungerford. Columbia University Press, $3.00. (To be reviewed.)

High Timber. By Rhoda Nelson. Crowell, $2.00. A young people's story of the logging camps in the Pacific northwest.

Beyond This Wall, Poems. By John Robert Quinn. Kaleidograph Press, Dallas, $1.50. A winner in the publisher's poetry contest for the current year. Somewhat uneven in quality, it is respectable throughout and excellent on its higher levels.

Infinite Man. By H. V. Gard. Bruce Humphries, Boston, $2.50. The author is a lawyer who has for many years been meditating on the nature of man. Being unencumbered by technical training in this field of research, he is under no temptation to follow any traditional groove. The result is not orthodox anthropology, either scientific or theological, but it contains many passages that will be provocative of thought.

The Story of American Catholicism. By Theodore Maynard. Macmillan, $3.00. (To be reviewed.)

Under Fire. By A. M. Chirgwin. Macmillan, $1.50. This important little book (reviewed in the issue of Oct. 29), published in London, is now imported and made more available for American readers.

Jess. By T. Morris Longstreth. Westminster Press, $2.00. A lively story of a lively girl who was ambitious for fame on the radio and arrived at success when a publisher gave her a contract for the publication of her diary.

Pure Gold, Stories of Redemption. By Marvin M. Walters. Reliance Pub. Co., Green Bay, Wis. A pastor's actual experiences with people, told simply and sincerely and with awareness of the whole complex texture of life with which the minister has to deal.

Shannon. By Elizabeth Morrow. Macmillan, 50 cents. A dog story which dog-lovers will appreciate. A contribution to the solution of the problem of immortality (for dogs and others) is

the query of his owner after Shannon was killed: "Would God be wasting a dog like Shannon?"

Into the Wind You Rise. By Enid Daniel Jones. Banner Press, Emory University, Georgia, $1.50. Poems of hope and courage for wartime.

The Revolution in Christian Missions. By Roy L. Smith. Abingdon-Cokesbury, $1.75. (To be reviewed.)

Beowulf. Retold by E. V. Sandys. Crowell, $2.00. A beautifully printed and illustrated adaptation of a great classic that is seldom read. This makes it easy and agreeable.

The Quotable Bible. Edited by Louis M. Notkin. Samuel Curl, 70 Fifth Ave., New York, $3.00. This typographically excellent edition abbreviates the King James text by the omission of those parts which are deemed unnecessary for ordinary purposes. The parts retained (676 pages, or about half of the whole) are printed as detached verses, each identified by chapter and verse. The emphasis seems to be upon the significance of the separate verses, and the title reinforces that suggestion. At the end there is a concise index and a selection (30 pages) of the verses more frequently quoted.

The Fall of the Napoleonic Kingdom of Italy (1814). By R. John Rath. Columbia University Press, $3.00. (To be reviewed.)

A History of Medical Psychology. By Gregory Zilboord and George W. Henry. W. W. Norton & Co., $5.00. (To be reviewed.)

Tony's Scrap Book. By Tony Wons. Reilly & Lee, $1.00. A miscellany of verse and prose.

Advance from Broadway, 19,000 Miles of American Theatre. By Norris Houghton. Harcourt, $3.00. The reader who wants to know how it is going with the American theater today, outside of the possibly narrow field of his own observation, may well have recourse to Mr. Houghton's running commentary based upon a wide sweep of travels undertaken for the specific purpose of seeing as much of it as could be seen. He has a trained eye for the drama, and his report is both readable and informing.

Methodism Has a Message. By Paul B. Kern. Abingdon-Cokesbury, $1.75. (To be reviewed.)

The Oldest Story in the World. By Louise Raymond. Little, Brown & Co., $1.50. A gorgeously illustrated retelling of the story of creation, with all the animals and plants in full color and almost life size.

CORRESPONDENCE

What Pamphlet Could That Be?

EDITOR THE CHRISTIAN CENTURY:

SIR: Recently in going over some school papers I came across a little pamphlet of twenty pages, containing some sentiments which you may find of historical interest. "The Congress shall have power . . . to regulate commerce with foreign nations . . . to define and punish piracies and felonies committed on the high seas and offenses against the law of nations, to declare war, grant letters of marque and reprisal, and make rules concerning captures on land and water . . . to make rules for the government and regulation of the land and naval forces."

Lakewood, Ohio. W. DEAN HOPKINS.

Bring the Children to the Food!

EDITOR THE CHRISTIAN CENTURY:

SIR: If food cannot be taken to the millions of starving children in Europe's neutral countries, why not bring the children to the food? The usual arguments against the Hoover plan center around doubts that, somehow or other, in spite of all precaution and organization, the families for which food is intended will not get it. They may not be reasonable arguments, but we are living in a time of tension when many arguments are not reasonable. Unfortunately for the people who fought Hitler until forced to surrender, those arguments are still preponderant. Has a mass evacuation plan for Europe's children been discussed? If not, could it not be as easily projected, and much more easily carried into effect?

Martinez, Calif. FRANKLIN ZOHN.

The Time Is Short!

EDITOR THE CHRISTIAN CENTURY:

SIR: Last night I read aloud to my wife your editorial on Herbert Hoover, which we thought an excellent and well deserved appraisal of his present service to the nation and to humanity, and also your editorial on "What Is America's Duty?" The latter we agreed is the greatest utterance on the present situation and outlook that we have seen or heard. I paused again and again to reread portions so its import might be more definitely registered. That editorial ought to be read by every intelligent American citizen. It should be in the hands of every member of Congress, and they ought to read and study it.

"The time is short," to use the words of the apostle Paul, and our government is hastening to the abyss. The people do not want war. The soldiers do not want war; I have talked with many of them whom we are entertaining in our "Friendly Center" on Saturdays and have yet to find *one* that shows any enthusiasm for the present situation. They are aware of what happened in World War I and they have no illusions about this setup. But it will take an avalanche of popular revolt to check the President!

Seventh Street Christian Church, F. W. BURNHAM.
Richmond, Va.

A Choice of Alternatives

EDITOR THE CHRISTIAN CENTURY:

SIR: I consider your editorial, "What Is America's Duty?" the most able presentation of your position that you have made. Certainly your arguments are forcible and, because of their cogency, may add to that very confusion which you reproach the so-called interventionists for causing. It is in the interests of clarity that I submit the following:

First, the Christians, even as other men, must come to an understanding of the relations between force, on the one hand, and the legal and moral order, on the other hand. A moral order of society will not be established by repudiating the use of force. It can be achieved only through the proper utilization of force. This occurs when force is used to preserve the legal order and when legal means exist for changing the legal order in the interests of a higher justice. Naked power is the only means available for restraining the unpersuaded lawless, even though the lawless may be the product of immoral social forces.

A second principle or fact must not be forgotten or neglected. We live in an interdependent world. This country has not been and could not be neutral in this war. Governments cannot repudiate making decisions. The decisions with which our government was confronted involved our taking sides in the present conflict. The risk of war was involved no matter what decision we made. Had we decided against aiding Britain we would have aided the Axis powers. Would this have been the way to peace? Would there have been no risk of war? Since our decisions have been made we cannot forego the responsibilities which those decisions have implied from the start. The point is no longer how to remain neutral, but how to prosecute effectively our responsibilities in a war in which we are already involved.

The third clarifying principle is derived from the question, What nation or nations are likely to establish those political institutions clearly demanded by an international economy? It is true that America and England may not preserve democratic ideals. However, and this is the point, England and America are far more likely than Hitler to establish and maintain such ideals. With a Hitler victory the prospect of an international order is

utterly hopeless. The "new order" of Hitler is a changeling, another name for chaos. If you fear the tragedy "of the course upon which the pilot is taking their ship of state," some of the rest of us doubly fear the tragedy that would come were the isolationists steering the ship of state. Some of us are certainly wondering how the pacifists would steer the ship of state if they were in the pilot's house.

Trinity Lutheran Church, JOHN E. SLATER.
Versailles, Ohio.

Instead of Victory Without Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "What Is America's Duty?" in The Christian Century of October 29 speaks to my condition. It ought to strike a responsive chord throughout America but the tide, especially in high places, is running against us. However, time changes perspective on many things and truth uttered and unheeded today may yet grow in influence for tomorrow. Possibly a few concrete illustrations in the line of your editorial would be worth passing along to your readers:

I talked with President Wilson in the White House in August 1918 just after he had news of the victories of our boys at Chateau-Thierry and was elated with the belief that we would soon win the war and thereby be able to establish a constructive and lasting peace, far outweighing in its benefits the sacrifices of America's war effort. I talked with the President again, barely a year later, when he was a broken man.

Field Marshal Allenby, who conquered Palestine for the British in the First World War, confessed in his rectorial address at Edinburgh University in 1936: "Ordeal by battle brings lasting benefit to neither combatant . . . the glory of conquest is departing, its gains are Dead Sea fruit; its legacy revengeful memories alone; hardening hearts, perpetuating anger, and leading on to the dreary round of renewed wars."

Captain B. H. Liddell Hart stated in an interview published in the *Methodist Recorder* in April 1940: "A long war tends to a bad peace. Britain has only won two wars decisively in a thousand years—against Napoleon and the Kaiser—and certainly in the last case the 'fight to a finish' had bitter fruits. You may call me a defeatist, as some do, but I still insist that victory has less to offer than an indecisive war which ends with an agreed peace. The idea of complete and overwhelming victory is the greatest folly on earth; such victories only lead to bankruptcy, moral as well as economic."

Prof. John Dewey has stated: "Situations brought about by violence will probably have to be maintained by violence." The other day another well known educator said, in speaking of modern total war, that it is "incalculable, unpredictable and uncontrollable."

Fellowship of Reconciliation, JOHN NEVIN SAYRE.
New York, N. Y.

Who Is in Prison?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of October 29 an editorial paragraph discussed changes proposed in the Selective Service Act in relation to conscientious objectors. While I am in complete agreement with the desire to see exemption for absolutists, and did as much as I could when the bill was passed to secure this exemption, I would like to clear some factual information regarding the number of men in prison.

According to our records there are about 50 to 55 men who could likely be classified as religious, political or economic objectors. A majority of these men have either been released at the end of their time, been paroled to Civilian Public Service camps, or are in the process of being paroled. Some few have felt unable to accept parole to CPS camps. The remaining 150 are men who failed to register from various motives. Many of them are men who have been wandering around the country with no permanent residence. Seventeen are Puerto Rican nationalists; one is a man convicted by his draft board on charges of bribery. After checking the records, we are satisfied that all religious, political and economic objectors who desire parole to the conscientious objectors' camps have had an opportunity of applying and have had fair consideration of their cases.

National Service Board, PAUL COMLY FRENCH.
Washington, D. C.

Straightening Out Our History

EDITOR THE CHRISTIAN CENTURY:

SIR: O fie, Mr. Fey! It was not "a medieval bishop" who made that remark about the anvil and the hammers. In a conference after the massacre of Vassy, 1562, Antoine de Bourbon, king of Navarre, father of the famous Henry, sided with the Duc de Guise. To him Theodore de Beze (Beza) replied: "Sire, it is in truth the lot of the church of God, in whose name I am speaking, to endure blows and not to strike them [a play on words: *d'endurer les coups et non pas d'en donner*]. But also may it please you to remember that it is an anvil that has worn out many hammers."

I write with hearty appreciation of Mr. Fey's able review of an important book, *Under Fire,* and with the hope that many of your readers may please to remember this stirring saying, "which has become classic as the motto of the French Reformation" (Baird).

Chevy Chase, Md. CHARLES L. CARHART.

Some Enemy?

EDITOR THE CHRISTIAN CENTURY:

SIR: When will religious forces learn to use art with the same skill as the commercial forces of our country? I refer to the poster now being used in connection with the World Emergency Fund in which the major Protestant denominations are participating. Any contributions made to this fund will be in spite of the poster, not because of it.

At the doorway of what appears to be a cathedral stands a family group, presumably fleeing from the fires and ravages of war which are suggested in the background by bombers and flame-tinted skies. One is curious about this family group. How have the women managed to come through a war-torn country with immaculate white aprons? Why should one be asked to help a little girl who quite obviously has a well filled lunch basket in her hand?

But that is not the worst. Take a look, if you can stand it, at the clergyman at the left. No wonder the family stands, blank-faced and aghast! Is that mawkish, smirking figure meaning to do them good or ill? Is his hand stretched out so awkwardly to give or to beg? Is he too a refugee, with that ill assorted clerical garb, including the collar that resembles nothing so much as the brace worn by patients with broken necks?

Surely there has been some mistake! "An enemy hath done this." May we not hope to hear that at best some prankster drew this scene from among the communist caricatures of Christianity where it was originally entitled, "The Spider and the Flies."

Christ Presbyterian Church, EDWIN O. KENNEDY.
Madison, Wis.

A Note from Dr. Clausen

EDITOR THE CHRISTIAN CENTURY:

SIR: I was glad to note in your issue of October 29 that Benjamin F. Garmer was unable to believe his eyes, and so used his head. His head was right. The message which Kenneth Leslie circulated was not submitted to me for authorization, and its appearance on *Protestant Digest* stationery does not connect it with contributors or editorial board. I support the *Digest* for its stimulating independence, and enjoy it when it horrifies me most. But I do not pretend to agree with what it prints, except when my name is signed to the contribution.

First Baptist Church, BERNARD C. CLAUSEN.
Pittsburgh, Pa.

NEWS *of the* CHRISTIAN WORLD

Scottish Bishop Visits Iceland

Finds Troops Suffering from Boredom —Churchmen Meet Clyde Radicals— Blitzed Churches Cooperate

(Correspondence from Scotland)

EDINBURGH, Oct. 10.—The Bishop of Aberdeen has just returned from a visit to the British troops in Iceland. On his tour round the island he covered nearly 1,000 miles; for, as he has been reminding us, Iceland is about one-quarter greater in area than Scotland. He found the health of the men in the forces excellent, and the hospitals practically empty. Meetings were held in all parts of the country, and over 300 soldiers were "confirmed" by the bishop during his tour. The chief complaint of the men was sheer boredom. Most of them are in desolate parts with no means of recreation. The only newspapers are weeks old. They did not at first find the Icelanders too sociable. Apart from the language difficulty, the Icelander is naturally reserved and undemonstrative. "Compared to him," says the bishop, "a Scot from Buchan is an effusive chatterbox." The behavior of the troops, both American and British, has however been so excellent that much more cordial relations now exist. The Icelanders soon realized that it had to be the British or the Germans—and they prefer the British. Money has poured into the country, as everything has been adequately paid for. Troop pay has also added to the general prosperity. Iceland may be the one well-to-do country left in Europe after the war.

* * *

Church Cooperation In 'Blitzed' Area

Clydebank is a busy, crowded district of Glasgow, mainly devoted to shipbuilding. Seven months ago there were 16 Reformed churches in the area, with the same number of ministers; 10 were Church of Scotland, two Methodist, two Congregational. The Baptists and Episcopalians had one each. Then in March came two successive nights of air-raiding. Only nine churches or halls were left in any semblance of their former state—five of the national church, two Methodist, one Congregational, and the Episcopal Church. Only a quarter of the original population remained in the district. How were the ministers to face the situation? Two members of the Iona Community, under George F. Macleod's direction, came to lend a hand. A scheme of cooperative work was planned. The whole area was divided into spheres of ministration, plotted around the buildings still standing. A common church house was set up for collation of information, and the ministers undertook the systematic visitation of every household in their allotted areas. All joined in a weekly open-air dinner-hour service at "the works'" gates. The plan has been in action for over four months and the result in quickening church life and in its appeal to outsiders has exceeded all expectations.

* * *

Church Leaders Meet Workers

It was in connection with this experiment in cooperative witness that Dr. Macleod arranged this month for the Archbishop of York and Dr. John White, former moderator of the Church of Scotland, to address an open-air gathering of the Clydeside workers at their lunch hour. It was a novelty in Presbyterian Scotland to see these two prominent representatives of the two erstwhile rival churches of Britain standing side by side, facing 1,000 or more of the toughest workingmen to be found in the country. Their subject was the relation of the church to the problems of the future. When question time came they had to face a veritable barrage. Communism, vested interests, educational and social opportunities were among the subjects raised. The archbishop made an excellent impression by his frank admissions and his progressive ideas. The plea of the speakers was that there could be "no new order without new men, no new earth without new heavens, no new world if we use for building material the old worldliness."

* * *

Youth Work for Church Unity

In spite of the war the young people of Scotland are continuing their efforts toward the realization of the basic unity of the world church. The Scottish ecumenical youth movement was started in preparation for the world youth conference held at Amsterdam just before the war. Now it is organizing conferences in different parts of Scotland, at which practically all the Protestant denominations of the country will be represented, to work for closer interdenominational relationships. It is the realization of their fundamental spiritual unity rather than a merging of the denominations that is being aimed at.

* * *

Argentine British Raise Large Funds

Douglas W. Bruce, minister of the Scots' Kirk, Buenos Aires, writes that the British community in the Argentine has been contributing to war purposes in a very generous way. Some time ago its members adopted a self-assessment scheme on the basis of the very heavy income tax in Britain, and they have thus been able to raise about £35,000 a month. One Sunday the British ambassador, Sir Esmond Ovey, occupied the pulpit of St. Andrew's Church and appealed for aid for the people of the devastated city areas. As a result £500 was sent to the lord mayor of London and £500 to the lord prevost of Glasgow for their respective relief funds.

GEORGE CARSTAIRS.

War Hits British Church Schools

Sunday school attendance has been cut by 30 to 40 per cent in Britain by the war, according to an estimate by the National Sunday School Union.

Interfaith Team Speaks on Britain

Report on Air Journey to Europe— Church Notes 50th Anniversary— Industrial Detroit Tense

(Correspondence from Michigan)

DETROIT, Oct. 23.—The interfaith team sent by the National Conference of Christians and Jews to study religious and social trends in England and Ireland recently spoke at a luncheon of the Detroit Round Table of Catholics, Protestants and Jews. Everett R. Clinchy, Presbyterian, spoke for the Protestants; Vincent C. Donovan, Dominican priest, for the Catholics; and Morris S. Lazaron, Baltimore rabbi, for the Jews. These gentlemen were presented by Joseph Q. Mayne, the able new executive secretary of the Detroit Round Table. The three speakers brought back vivid accounts of what they saw and heard abroad and made an impressive plea for unity in the deep things of our common faith in God.

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Church Notes Its Semi-Centennial

The Memorial Church of Christ at Ann Arbor, Frederick Cowin, minister, celebrated its 50th anniversary recently. Among the speakers were Herbert L. Willett of Chicago and W. M. Forrest of Charlottesville, Va., both of whom had served this church in days gone by. Present also and participating in the services was George W. Knepper, whose ministry there was conspicuous because of his success with the students. Probably no man who has served this church has had such close friendships with members of the university faculty and the business and professional men about Ann Arbor as the present minister, Mr. Cowin. Louis Hopkins, of the U. of M., was a leading figure in the anniversary program.

* * *

New Men Enter Ministry

There have of late been many ordinations of young men to the ministry in Detroit and vicinity. Among these was James M. Warfield, who was ordained as pastor of the Wyandotte Christian Church on Oct. 12. Robert L. DeWitt, in charge of young people's work at Christ's Church, Cranbrook, was ordained priest by Frank W. Creighton, Episcopal bishop of Michigan, on the same Sunday.

* * *

Protestant Film Exalts Ministry

Many of our ministers are looking forward to a private showing of "One Foot in Heaven," the much talked of Warner Brothers picture, based upon Hartzell Spence's biography of his father bearing that title. I served on the advisory committee of the picture and was present at the premiere showing in Washington on Oct. 2. It was a gala affair. The picture

was enthusiastically received, and I venture the prediction that the country generally will thoroughly enjoy "One Foot in Heaven," which exalts the Christian ministry and the influence of the church on community life. It is splendidly staged.

* * *

Churches Seek Funds For Emergency

Gov. Harold E. Stassen, chief executive of Minnesota and vice-president of the Northern Baptist Convention, spoke in several churches here last Sunday in behalf of the Baptist world emergency fund. Will H. Edwards, missionary survivor of the Athenia sinking and the Zam Zam shelling, spoke effectively here and in other places throughout Michigan in behalf of the emergency fund of the Disciples of Christ.

* * *

Y.M.C.A. Holds Fall Retreat

Douglas Horton, general secretary of the Congregational and Christian churches, and Joseph A. Vance, minister emeritus of the First Presbyterian Church, spoke inspiringly at the 23rd annual fall retreat of the Y.M.C.A., at St. James Episcopal Church, Grosse Isle, on a recent Saturday afternoon. The attendance was unusually large.

* * *

Evangeline Booth Addresses 5,000

Evangeline Booth, former commander-in-chief of the Salvation Army, spoke to 5,000 people in the Masonic Temple on Oct. 5 on the topic, "The World's Greatest Romance." The general spoke with much of her oldtime fire and eloquence and with delightful flashes of humor. The Salvation Army is a virile force in this city and has the support of many of our leading citizens.

* * *

And So Forth

The mayoralty election is close at hand. All signs point to the re-election of Edward J. Jeffries.

Industrial Detroit, bewildering in immensity, high geared in tempo, is also tense, and like everything else these days, unpredictable.

EDGAR DEWITT JONES.

Defines Church's Position On Pacifist Issue

The church, said Prof. John Knox in lecturing on the Walgreen foundation at the University of Chicago, should not identify itself with either the pacifist or non-pacifist position but "will stand, in the midst of war, as a symbol of man's solidarity and the promise of man's peace."

Archbishop Explains Papal Stand On Aid to Russia

Nothing in the encyclical of Pius XI against having any dealings with atheistic communism should be interpreted, Archbishop J. T. McNicholas of Cincinnati has explained, as opposing military aid to Russia. "If we keep in mind," the archbishop says, "the clear distinction that Pope Pius made between the system of atheistic communism, which he condemned, and the Russian people, whom he loved, we shall be able to rid ourselves of much perplexity regarding the Russian question."

Chicago Crime Records Opened

Newspaper Reveals Accounts of Gang —Morrison Urges State to Provide Education in Religion

(Correspondence from Chicago)

CHICAGO, Nov. 3.—Sometime this past summer a Chicago woman opened the unused oven of a gas stove in a swank apartment hotel and found that she had come into the possession of some forgotten accounts of the top holding corporation for Chicago's gangland for a month's period. Verified at all points by newspaper reporters, it is claimed, the records have been published in the *Chicago Tribune* and turned over to the state's attorney. They indicate approximately a $3,875,000 annual income and $300,000 of payments in graft. The sources of income and the receivers of graft are indicated by name. The liquor commission is one of the agencies thus brought under suspicion. This comes on the heels of the demand of the Methodists that the governor take action to stop gambling in Chicago. We shall see what the officials do about this exposé.

* * *

Post Chapels Are Non-Sectarian

This column carried the statement some weeks ago that the Protestant chapel at Fort Sheridan would be dedicated by Bishop Waldorf assisted by the Presbyterian and Nazarene chaplains at the post. The dedication took place as announced but the reference to the chapel as a Protestant chapel was inaccurate. War department regulations require that the chapels be available for the use of all religious groups.

* * *

Episcopalians Hold Week of Services

Six bishops including the resident bishop of the Chicago area, Wallace E. Conkling, four special missioners from the east and visiting pastors in all parishes led the congregations of the Chicago diocese of the Episcopal Church this past week in a special mission of religious re-emphasis. The mission closed in all parishes with the services of Nov. 2. The theme for the week was "The Christian way of life and how to live it." In each parish several services were held daily. These services included periods for instruction as well as devotional worship and preaching periods.

* * *

Church Clarifies Thought On Political Issues

The pastors of the Hyde Park Baptist Church, Norris L. Tibbetts and Rolland W. Schloerb, after consultation with members of the church council, recently issued a statement concerning the church in the present crisis for the consideration and criticism of the membership. The statement is divided into three parts: items upon which church members are likely to agree; those upon which there is likely to be disagreement; and finally, things which a church can do. Among the things on which church members are likely to agree they listed the following: The church should make a contribution toward world peace. War wastes wealth and human life. If we want peace we must pay the price for it. We should study the basis of a just and durable peace. The church should provide a conscience for men and states. The church should keep the channels of fellowship open. The church should combat hatred and self-righteousness and implant forgiveness. The church should take an active part in relieving war sufferers and should provide more wholesome conditions for men in camp.

* * *

Debatable Points Are Listed

Among the things on which church members would be likely to disagree they listed the following: Some feel that a Christian ought neither to sanction nor participate in war. Some believe that war might be justifiable under certain conditions but not under present conditions. Some feel that the nations must cooperate now to put down the present aggressors. Many will not have made up their minds sufficiently to commit themselves to any definite view.

* * *

Churches Held Not Helpless

Among the things which churches can do they list the following: Remind people that politics is not the whole of life but that Christianity has many other areas of life which it must also make Christian; build attitudes which make peace possible; substitute a feeling of humility for the feeling of futility; interpret the limitation of force as an instrument for building a better world; and bring people under Christian guidance rather than any Christian legalism.

* * *

Morrison Urges That State Give Religious Training

In an address before the Chicago ministers on Oct. 27, Charles Clayton Morrison set forth and vigorously defended his position, which would call for the teaching of religion in the public schools by teachers in the employment of the state in preference to religious instruction given by teachers in the employ of the churches on released time. He presented this plan as a necessary supplement to any present Christian education within the resources of the churches to provide. Dr. Morrison declared, "We are not educating a citizenship spiritually minded enough to carry on democracy and we are not educating a churchmanship spiritually minded enough to carry on the Christian enterprise." The present Sunday schools he characterized as "merely a gesture toward education." Criticism of his position, as one gathered after the meeting, came chiefly from those who questioned whether religion could be taught with scientific objectivity as knowledge at a time when educators are trying not to teach courses as subject matter but as conduct-motivating procedures; and from those who felt that the results in Catholic and Lutheran countries where this very procedure has been in operation for centuries do not warrant any optimism for its accomplishments.

CHARLES LESLIE VENABLE.

Japanese Rally Civilian Front

Spiritual Mobilization Stressed—Missions Hit by Freezing of Currencies—Kagawa on Evangelistic Tour

(Correspondence from Japan)

TOKYO, Oct. 8.—The latest number of *Contemporary Japan,* a review of Far Eastern affairs, contains a critical analysis by Sakutaro Tachi, entitled "Roosevelt-Churchill's Eight Points." . . . In a public speech in crowded Hibiya public hall a stiff answer to the Anglo-American leaders was delivered by Seigo Nakano, described by one of the local newspapers as being "one of the most influential leaders in the so-called rightist camps in this country." Over 4,000 attended the gathering. Great excitement prevailed. . . . With the purpose of "guiding public opinion" to meet the "current situation," Dr. N. Ito, the president of the government's board of information, conducted a conference for the governors of seven prefectures. . . . Parades of Tokyo high school girls, led by many fife and drum corps, presented a stirring spectacle as they marched in step from the Yasukuni Shrine to the plaza in front of the imperial palace as part of the program for "Home Front Strengthening Week." . . . At the baseball classic of the year in Japan (the match between Keio and Waseda universities), no organized cheering or college songs were permitted. . . . In these and other ways, the "spiritual mobilization" of the nation is taking place.

* * *

Note Anniversary Of Axis Pact

During the past few weeks two notable anniversaries were observed. One was the first anniversary of the signing of the tripartite treaty with Germany and Italy. The other was the tenth anniversary of the "Manchurian incident" which took place on Sept. 18, 1931. A brave attempt was made by officialdom to make the celebrations appear to be spontaneous and enthusiastic expressions of popular sentiment.

* * *

Deputation to U. S. Spreads Good Will

The members of the Japanese Christian fellowship deputation to the United States, who went to that country in April 1940 and returned in June, have been in great demand as speakers in churches, schools and civic organizations. Their good work still goes on. Dr. Toyohiko Kagawa, the great evangelist, has been traveling far and wide throughout the empire in strenuous evangelistic campaigns ever since his recent return from the United States.

* * *

Honor Founder Of Doshisha

In commemoration of the 99th anniversary of the birth of Niijima, founder of Doshisha University, a monument has been erected in the grounds of the University Graduates Association Hall, Kanda, Tokyo. The unveiling ceremony took place on Sept. 27, being presided over by Dr. Toraji Makino, president of the university. Doshisha has connections with Congregationalism.

* * *

Melt Iron Gates For War

The veteran novelist, Shoken Kamitsukasa, commenting in the *Miyako* newspaper, writes as follows: "It must have been to the profound regret of many that the iron gates of the Tokyo Imperial University with so many reminiscences attached to them should have been pulled down recently to give the iron to the state." He goes on to suggest that "we ought now to follow the example of Germany which recast all bronze statues to make weapons or other articles of more practical use."

* * *

Discuss Difficulties Of Missions

Ten Japanese Christian leaders, appointed by the National Christian Council, and ten missionaries, appointed by the executive committee of the "Fellowship of Christian Missionaries in Japan," have together formed a "Committee on Mission Matters." The first meeting was held on Sept. 22. There are at least three major problems pressing for solution: difficulties produced by the currency "freezing" regulations of the Japanese and American governments, the functions and sphere of missionary work under the new conditions that have arisen and the relation of the individual missionary and the separate mission organizations to the new "United Church." The first of these is causing the most concern just at present. Unless some kind of relaxation of regulations takes place, the position of the remaining missionaries will become extremely difficult.

* * *

Government Withholds Church Recognition

Official recognition by the government of the constitution of the new "United Church" is hoped for, though not too confidently expected, by the end of October. Speculation is still rife as to what the future holds for the new church. The pendulum swings from the earnest desire that at once the various *bu* (subsections coterminous with the former denominations, though in some *bu* several denominations are grouped together) shall at once be abolished to the pessimistic prophecy that, when and if this ever happens, the church will cease to hold together as a *Kyodan* or united church.

* * *

And So Forth

One million yen is the figure set in a campaign being staged by Christians, Shintoists and Buddhists for the purpose of donating to the army and navy hospital airplanes and boats, sanitoriums and hospital supplies. Of this sum the Christians propose to raise 25,000 yen.

In order to give the fullest possible support to the new "United Church," key laymen have organized the "Japanese Christian Laymen's Organization." Both men and women may join.

In commemoration of the new "United Church," a country-wide evangelistic campaign is to be carried on, to be completed before the end of the year. Meetings will be held in every prefecture and, insofar as proves to be feasible, in the central city of every prefecture.

THEODORE D. WALSER.

Churches Greet Carolina Troops

Thousands Attend Sunday Services—Governor Approves Prosecution of Leaders of Lynching Mob

(Correspondence from the Carolinas)

DAVIDSON, N. C., Oct. 27.—The First Army continues to camp in Carolina cornfields and to raid Carolina cities by land and air. Most of the time they are in the woods or on the highways, but on Sundays they come to town by the thousands. Since the army is large and the towns are small, this has been an exciting month. The churches have done their part in an effort to entertain these men. Reading and refreshment rooms have been put at the boys' disposal. Benches have been placed for them in sacred churchyards hitherto barred to idlers. In some places dances have been sponsored. The church-and-dinner combination has proved popular.

* * *

Soldiers Attend Church By Thousands

In Greensboro as many as 3,000 attended church on one sample Sunday. The general conduct of the soldiers, says a county police chief, has been "far better than that of school and college crowds." The soldiers are reported as being not only pleased but surprised at the warm hospitality they have experienced. There have been odd incidents. For example, several hundred diners at Whitmire and more hundreds of dancers in Charlotte waited in vain for scheduled troops. But in the main, everything has gone smoothly.

* * *

N. C. Governor Calls for Prosecution of Lynchers

Ten citizens of Person county have been indicted by a grand jury for participation in the riot at Roxboro jail in which a Negro prisoner there would have been lynched had the mob had its way. The governor and the judge in charge have urged prompt and vigorous prosecution of these cases.

* * *

Jim Crow Rule Sustains Reverse

Sanders Harris, Negro preacher, was awarded $800 damages in the Buncombe county superior court because a driver of a bus refused him a seat in the coach. On motion of the bus company, the North Carolina supreme court has ordered a new trial. The declining of a seat, it is said by the somewhat imaginative court, "might be actuated by protective or benevolent impulses."

* * *

Race Conflicts Cause Transfer of Officer

A new post commander is in charge at Fort Bragg, owing to race troubles there. Investigation of a double killing last August revealed that the white military police of the post frequently went without reprimand after brutally beating colored enlisted men. On Aug. 6 a white military policeman beat a drunken colored soldier almost to death, and then turned on another Negro who had

protested against the brutal treatment. Rather than accept a similar beating, the Negro grabbed the gun from the white M.P. and killed him, being in turn killed by another white M.P. The former post commander who permitted this kind of discrimination to prevail has been sent to a more congenial environment in Mississippi. Under the new officer, Col. E. P. Parker, Jr., decent treatment of all Negro soldiers in the camp is assured.

* * *

Population Doubles In One Year

At the present rate of influx, the adult population of South Carolina will be doubled within a year. The growth of army and marine camps and of the navy yard at Charleston, together with the natural rapid rise in civilian population which accompanies military concentrations, will, it is predicted, bring about this unexpected growth. Besides the added policing made necessary by an increase in population, the bootleggers, selling tax-free liquor from the mountains, are a growing problem. The governor has also heard that vice rings are in operation in the coastal towns with marines and sailors as their chief victims. Gov. Maybank will therefore ask for $100,000 for law enforcement, in addition to what is now being regularly used.

* * *

Blue-Law Governor Dies in Carolina

South Carolina's famous former Gov. John G. Richards died this month. Nine daughters survive him. Active in public life since 1892, he ran for governor four times, winning in his last campaign in 1926 over eight other candidates. His term of office was marked by the beginning of the present highway system, but will probably be remembered longer for his sincere attempt to enforce the ancient "blue laws" of the state, especially against Sunday golf and Sunday gasoline sales. No governor since his time has repeated this attempt.

* * *

Cunningham Installed As Davidson Head

One hundred and twenty-five representatives of various colleges, universities and learned societies took part in the inauguration of John R. Cunningham as the 13th president of 105-year-old Davidson College. Succeeding President W. L. Lingle, Dr. Cunningham comes to Davidson from the pastorate. In addition he was president of Louisville Theological Seminary for six years.

* * *

And So Forth

E. A. Dillard, a minister of Charlotte, was unanimously elected moderator of the Bible Presbyterians at their recent synod in Charlotte. Evangelism and Christian education were major topics of discussion. There are about 80 congregations in this denomination, at least two of which are in North Carolina.

Sixteen "attractions" of more than doubtful morality were closed at the Spartanburg fair, not by action of the mayor, who showed no interest, but as a result of the protests of large numbers of Spartanburg's women. After a local newspaper had printed a frank story of these shows, not only did the women protest but the schools announced that they would boycott the fair unless the indecent shows closed out. In less than 24 hours popular opinion had its effect.

Two prominent editors have died recently: Earle Godbey of the *Greensboro News* and McDavid Horton of the *Columbia State*. Under their leadership their respective papers have been original, forceful and distinguished. Mr. Horton's military experience in the First World War led him to write intelligent and persuasive editorials on military affairs which have been given credit for much of the military expansion in South Carolina in recent years.

Sales of beer in North Carolina reached an all-time high in August—45,053 barrels, paying to state and federal governments $36,128.39 in taxes.

KENNETH J. FOREMAN.

Religious Instruction for Kansas City Pupils Continues

Despite an adverse ruling by the attorney general of Missouri, the Kansas City school board has decided to continue for another year to release 4,000 pupils for one hour a week of religious instruction. A special committee has been appointed by the board to consider the whole question with representatives of the city's council of churches.

Two Years in Prison for Methodist Minister

Federal Judge A. L. Watson, sitting at Scranton, Pa., sentenced Rev. Lloyd B. Schear, minister of the Methodist Church at Hughesville, Pa., to two years' imprisonment. Mr. Schear, who is 34, had refused to fill out his draft questionnaire.

Refuse Exemption To Oxford Group

British Minister Rules They Must Give War Service—Tank Production Jumps When Given to Russia

(Correspondence from England)

LONDON, Oct. 1.—An issue of importance has been raised by the decision announced in Parliament on Sept. 13 by the minister of labor. Under the National Service Acts "lay evangelists" who do not come under the heading "men in holy orders and regular ministers" may like them be exempt from military service if they were engaged whole time since before Sept. 1939 by "a recognized religious denomination." What is the position then of the whole-time "lay evangelists" of the Oxford Group? The answer was given that these men are not exempt, on the ground that within the meaning of the National Service Acts the minister of labor did not accept the claim that the Oxford Group is a religious organization. This decision has given rise to a controversy which is not confined to the immediate issue.

* * *

Churchmen Declare Groups An 'Organization'

Those who condemn and those who defend the Groups have taken the occasion to express their minds. But the question

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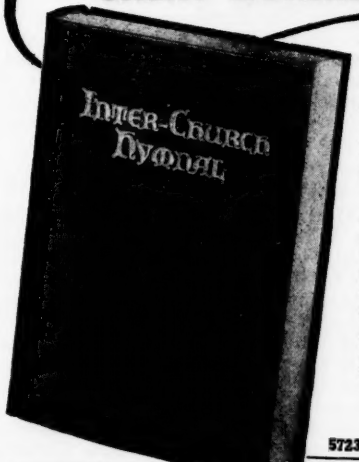

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of the status of the 29 "lay evangelists" in time of war is taken to be not simply a question whether or not their service is approved, but whether the Groups come under the heading "religious organization." It is held by many to be unjustifiable to differentiate these "lay evangelists" from the 400 others who are exempt. Upon the precise character of the work done by these men it is urged that it is not within the province of a government department to pronounce judgment. Before this question was raised in the House of Commons, the archbishops, a large number of bishops, the moderator of the General Assembly of the Church of Scotland, the president of the Methodist Conference, the acting moderator of the Free Church Federal Council and the general secretary of the Baptist Union all expressed their opinion that the whole-time workers of the Oxford Group unquestionably fall within the definition of "lay evangelists" in the new schedule of reserved occupations. The question will be brought forward again in Parliament.

* * *

Communist Urges Caution In Post-War Planning

The international scientists who met in the Royal Institution put forward certain general points which sum up their counsel to the world. The sessions, as was natural, were reported in the press chiefly in their important bearing upon the war. The first duty of science, as M. Maisky said, was to crush Hitlerism and world-planning was "the music of the future." At the same time the Russian ambassador had much to say out of his experience of planning. In his country with a strong and unified government it had taken 20 years to build up the present position. "How much more difficult it will be to bring about economic planning on a world scale!" At the end of the war, he said, there would be raised the passionate question, "How may man escape from war?" This will inevitably lead to a demand for large-scale planning on an international range. This will not be swift or easy of attainment.

* * *

The Bible on The Radio

How best the radio may deal with the Bible was discussed by Canon Anthony Deane in an address to ministers last week. He was emphatic in his claim that a return to the reading and understanding of the Bible was necessary if the country is to be rechristianized. He believed that those who direct our radio could best help in this service by making the treatment of the Bible center in the person of our Lord. They could bring home to listeners in everyday language the meaning of the text, using the immense gains of the last 50 years' studies. They would be wise to distinguish between questions which were of interest to scholars only and those which every thoughtful reader of the Bible must answer.

* * *

Tank Production Up for Russia

While the ebb and flow of the battle in the east has been reported from day to day, the mind of this country has been turned to the serious question of how Russia can be helped. A preliminary answer has been given in "tanks week," which showed remarkable advance in production over a week which was itself a record because all tanks turned out that week were pledged to Russia. A large section of British workers are ready to work for Russia with the same energy as they show in working for the protection of these islands. They see that if Russia is to have the necessary material now that it has lost many of its own industrial centers, it must be helped by this country. "Tanks week" is only a starting point. . . . It has been a week, too, filled with news and rumors of unrest in occupied territories of Europe, particularly in France and Czechoslovakia. It is not hard to conjecture what a serious situation for the nazis it must have been that has led to the terror in Prague under Heydrich. . . . General Wavell has once more come into the center of the action in the Middle East, this time from the direction of India.

* * *

And So Forth

The leaders of the Sunday School Union are considering seriously the relation of their work to that of the national youth movement. They see in it the possible danger that it may become nonreligious and they are also aware that it may provide a "chance of rehabilitating the church in the eyes of critical youth."

Mr. Desmond MacCarthy has expressed a truth often forgotten: "The young man adores life and will readily risk it: the old will preserve it carefully without finding it particularly exciting."

Writing upon the variety of counsels we have when we talk of replanning Britain, Mr. Clough Williams-Ellis makes the suggestion that we should have before us an adequate display of samples. A whole quarter of some city, for example, provided with the very best working-class flats; 50 acres elsewhere laid out with cohesive buildings forming squares and terraces; in another center an example of the Garden City technique. A first post-war national exhibition, in fact. It seems sound sense that we should not be irretrievably committed without any opportunity of choice.

EDWARD SHILLITO.

Report Religious Interest Deeper in Germany

More Bibles and other religious books are being bought in Germany today than ever before, according to the Swiss *Kirchenzeitung,* a Catholic paper. A traveler's report, quoted by that paper, says that church services are crowded and that preachers are bold in their pulpits. "Their preaching," says the report, "is right up to date and deals exclusively with the fundamental truths of Christianity; and they courageously defend the rights of personality and the uniqueness of the Christian faith over against the exaggerated nationalistic theories."

18-Month Sentence for Lutheran Pastor

Rev. James E. Bristol, Lutheran minister of Camden, N. J., has been sentenced to 18 months in a federal prison for refusing to fill out his draft questionnaire because of "personal loyalty to Christ, Christian concern for mankind and patriotic devotion to American democracy."

Des Moines Hears Good Will Team

Visitors to Britain Describe Journey—Harmon Inducted President of Drake —American Lutherans Meet

(Correspondence from Iowa)

DES MOINES, Oct. 21.—Last night, a significant meeting was held in the lounge of Drake University. The "National Good Will Team" of the Conference of Christians and Jews—Dr. Everett Clinchy, Rabbi Morris Lazaron and Father Vincent Donovan—were present and addressed a meeting that filled the spacious lounge. Previous to the general meeting, about 50 men met for dinner with the team. These men have just returned from a visit to England and have a remarkable story to tell. Last spring, Willard Johnson was transferred to St. Louis where he serves as area director for the N.C.C.J. conference for a five-state district. In his place, Alfred Severson of the department of sociology at Drake University is local chairman. The local chapter is quite active. Since the first of September the local good will team has put on eight programs in various parts of Iowa. Last night, following the meeting at the college, the national team put on a quarter-hour broadcast over a national hookup. Calls for further appearances are coming from many quarters.

* * *

Mayer President of Fairfield College

On Oct. 6 Herbert Carlton Mayer was inducted into office as president at Parsons College, Fairfield, a Presbyterian institution. In connection with the inaugural ceremonies honorary degrees were conferred upon Karl Worth Bigelow and Howard Y. McClusky of Washington, D. C., and Philip Darrell Sherman, professor of English at Oberlin College. Before the induction ceremony, an address was given by Dr. Sherman, a former teacher of Dr. Mayer, on "The Essence of Liberal Education."

* * *

Harmon Inducted At Drake

Last Friday, Henry Gadd Harmon was inducted into the presidency of Drake University here. The brilliant inaugural procession included sixteen presidents of Iowa colleges and universities and many others. Dr. and Mrs. A. D. Harmon, parents of the new Drake president, were specially honored guests. The elder Dr. Harmon was formerly president of Cotner College, Lincoln, Nebr., and Transylvania College, Lexington, Ky. The formal address at the inaugural was given by Prof. Arthur Compton, of the University of Chicago, on the theme "Science and Human Growth." A banquet was held at the Hotel Ft. Des Moines as the concluding function of the day. Justice Wennerstrum of the Iowa supreme court presided. Addresses were given by Gardner Cowles, Jr., of the *Register and Tribune,* and Edward Scribner Ames of Chicago. Following these, President Harmon spoke briefly. There seems to be a fine enthusiasm on the part of both

faculty and student body for the new president.

* * *

Famous Forum Series Opens

Des Moines' public forum experiment has crystalized into an adult education movement that is meeting with nationally recognized success. More than 2,800 are enrolled in this year's adult education classes and a program of public forums is also carried on. This is bringing many eminent leaders to the city. Recently, a city-wide forum was addressed by Major James Fielding Elliott. Tonight the world-famous war correspondent, John T. Whitaker, is to speak. These public forums are carried on with a panel group who, following the address, conduct a discussion. The old idea that associated finality with a diploma and assumed that a trade or profession is learned once for all seems to be passing. A local editorial concerning it mentions the Red Queen's remark that you have to run fast to stay in the same place and at least twice as fast to get somewhere. That idea seems to be catching on here.

* * *

Lutheran Pastors Confer

Approximately 100 ministers of the American Lutheran Church met here recently at the First Lutheran Church. This was a midwest sectional meeting, a two-day intersynodical seminar. The general theme of the conference was "The Lutheran Pastor in American Life" and considerable attention was given to the problems arising from the defense effort and to the matter of rehabilitation after the war. There was also discussion of the new attitudes needed as the church expands from rural areas into industrial regions.

* * *

And So Forth

Three weeks ago, Stoddard Lane, minister of Plymouth Congregational Church, had the misfortune to tear the ligaments of his knee while playing baseball with the men of his church. While he is confined on most days to his home with the injured knee in a cast he is carrying on his pulpit work as usual, preaching from a wheel chair.

The Iowa Baptist convention met last week in the First Church of Waterloo, A. L. Drake, pastor, and was largely attended. The officers of the convention were re-elected. F. G. Codd of the First Church, Davenport, is the president.

Two weeks ago, the Disciples of Christ held their annual state convention with the University Church here, M. O. Sansbury, pastor. Upwards of 400 visiting delegates were registered. Local attendance made the audiences large for most of the sessions—about 2,000 on one occasion. The new state president is F. C. McCallum, minister at Osceola.

WARREN C. TAYLOR.

Reform Temple Returns to Friday Services

Rabbi Barnett R. Brickner of the widely known Euclid Avenue Temple, Cleveland, announces that that Reform congregation is giving up its Sunday morning services and returning to the traditional service on Friday evening. The congregation, the rabbi explains, has expressed a desire to return to older Jewish customs.

Governor Closes Gambling Joints

Arkansas Executive Bans Gambling in Resort Centers—Baptist Editor Resigns—Negro High School Opened

(Correspondence from Mississippi)

ABERDEEN, Nov. 1.—For the first time in 12 years open gambling was closed in Hot Springs, Ark. Gov. Adkins forced the closing of the resort's handbooks, casino, dice games and roulette. Business interests had been protesting the injury to business from gambling. Newspapers complained about the loss of revenue and graft to the city and whined even more about the closing of 200 slot machines in Helena, Ark. It was a profitable racket, with owners of the joints getting part and the rest allegedly going to charities, hospital building funds and construction of a new army private flying school.

* * *

National Guard Officers Coming Home

National guard officers are continuing to come home from the army. No doubt some of them were political appointees and others inefficient, but neither class is confined to the guard. Guard officers charge that the regular army is just trying to eliminate guard officers as a result of the ancient prejudice against citizen soldiers. The removal of General Truman, cousin of Missouri's Senator Truman, who had uncovered numerous rackets and much graft in camp construction, has given rise to many rumors. The press, apparently, is saying as little as possible about this.

* * *

National Vice Ring Suspected

Soldiers home from the Louisiana maneuvers have protested against the prevalence of vice there. Prostitutes by the hundreds swarmed around little towns and were evidently moved there by some national vice ring. The army is not primarily responsible, as it gets little local cooperation. But the privates feel that Washington leaders could do something about it if they would.

* * *

Increase in Theological Students Debated

The Arkansas Presbyterian synod, meeting at Arkadelphia, asked the defense service council of the General Assembly of the Presbyterian Church to "direct its attention to ministerial students at Presbyterian colleges who are subject to the draft. "The synod heard that other denominations are getting exemption for their theological students because they are ordained while in college. Notice was also taken of the sur-

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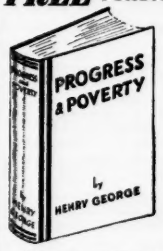

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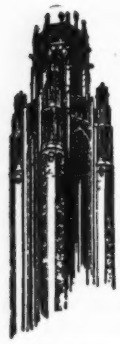

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WILLETT, CLARK

prising increase in the number of theological students since the draft.

* * *

Whites Help Colored High School

This correspondent was the speaker at the opening of the new Wren, Miss., colored high school. Perhaps the first of its kind in the state, this is a consolidated Negro school with its own school buses. It will within a year have an enrollment of several hundred. The vocational training building was the first built. The land was given by a white neighbor. It is located at the corner of two main highways. White citizens rode the district with petitions to enable the school to be built. The community has a large number of Negroes who have owned their own land for years.

* * *

End of Long Pastorates

Retirements of T. W. Young of Corinth and J. M. Walker of Aberdeen after 20 years' pastorates each in local Baptist churches, end the longest pastorates in this immediate vicinity. Both have been leaders in their denomination. Their retirement leaves this correspondent the senior pastor in both towns. A ten-year pastorate is unusual here. The Methodist theory of frequent moves seems to be dominant in all churches. One Tupelo, Miss., church has its eighth pastor in seven years.

* * *

Baptist Prohibitionist Resigns

P. I. Lipsey, for 30 years editor of the *Baptist Record,* Mississippi Baptist weekly, has resigned. He will continue to write. He has been in the ministry for 53 years. As editor of the only religious paper in the area with much influence, he has played a large part in extending and conserving Christian faith and life in the state. He has been notably influential in preserving state prohibition.

* * *

And So Forth

The mayor of Amory, Miss., a deputy sheriff and a bootlegger were wounded, and a policeman and a bootlegger killed, in a campaign to clean up liquor joints in Monroe county.

Dr. Hand, Mississippi state chemist, was given the Herty award as the outstanding southern chemist. He mentioned this to nobody—it was just discovered. Some years ago he refused to take a raise in salary given by the legislature on the ground that he was getting enough.

The Corinth, Miss., welfare board, headed by W. L. Gilmore, kept the Negro school lunches running during the summer, while white ones closed down.

Girard Lowe of First Presbyterian, Memphis, has accepted a call to First Presbyterian, Jackson, Miss.

Retired Bishop James Winchester, formerly of Arkansas, recently died in Chicago. He was a student under Robert E. Lee.

CHARLES GRANVILLE HAMILTON.

Catholics Send Clinic To Rural South

The Catholic Rural Life Conference is sponsoring a $15,000 medical and dental clinic which will travel by trailer through rural Missouri and other near-by states.

Vermont Deficit Met by Governor

University Finances Set in Order—Church and Grange Cooperate—Music Exchange Planned

(Correspondence from Vermont)

BURLINGTON, Nov. 2.—The rehabilitation of the University of Vermont, the state's No. 1 problem in this sesquicentennial year, has been settled to the satisfaction of all parties concerned. The legislature was called into special session by Gov. Wills to consider what might be done by the state to help with the university's $1,000,000 deficit. A financial plan, submitted to the governor by a special alumni committee in August and reaffirmed and adopted by the public advisory committee on the university's affairs, was adopted by the legislature with only minor changes. Dean Packer of the school of education of the University of Iowa, who made an earlier survey of the University of Vermont's administrative organization and education program, is serving as that school's acting president.

* * *

Dairy Strike Is a Failure

Not successful was the effort of striking dairy farmers to force an increase in the price paid for milk shipped from Vermont to the New York city area. A deputy sheriff was killed in a milk-dumping episode in Addison county, and four men have been convicted of manslaughter after a difficult trial in which children as well as adults were called as witnesses.

* * *

Council Adopts Constitution

State meetings of the Vermont Bible society and of the Vermont church council were held at Burlington. Frederick W. Cropp of the American Bible Society and J. Quinter Miller of the Federal Council of Churches were speakers and discussion leaders. The church council adopted a constitution to replace the articles of agreement under which the cooperating denominations reorganized the former council of religious education as the Vermont church council a few years ago. A better system of financing the cooperative work of the county councils of churches and the Vermont church council was discussed.

* * *

Churches Develop Music Exchange

Plans were made for providing more and better music for churches of the state. Choir directors will send to the state council office lists of the music they are willing to loan to one another. These lists will be duplicated and distributed to all cooperating churches. Choir directors will then borrow one from another, keeping music in as constant use as possible. Excellent music is also available without cost to churches through the "Vermont Music Project" of Rutland. Short training periods for choir directors are scheduled for January, June and September, when directors will receive help on techniques and reper-

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Dr. Hewitt faces frankly the problems of the smaller church, and offers solutions—solutions which he has found practical in his own pastorates. Many ministers will turn first to the chapter on "Bucolic Economics," others to the one on the rural church school. The chapters on the minister's civic responsibilities, on the direction of church societies, on the "Larger Parish" will be found genuinely helpful in the work of the church.

Dr. Hewitt's Gifts as an Author

"Capacity for discernment and analysis, sense of humor."—*The Expositor.*

"Fresh, vigorous style."—*Garrett Tower.*

"Down-to-earthness, common sense, humor."—*Advance.*

"Mastery of anecdote and illustration."—*Christian Advocate.*

"A heart in love with nature and rural people."—*The Minister.*

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Our Prodigal Son Culture

By Hugh Stevenson Tigner

With the publication of this book, Mr. Tigner has taken a definite place as one of the most constructive of the younger authors in the field of religion. He roundly condemns our current "civilization," but goes further in pointing a way out—through the intelligent efforts of a revitalized church. "The kind of frank statement this generation needs."—*Albert E. Day.* **$1.50**

What Is Christianity?

By Charles Clayton Morrison

The continued interest in these Beecher Lectures indicates their prophetic and creative quality. "The most important contribution to theology in Protestant circles since Barth's dialectic theology broke on the world."—*Living Church.* "One of the challenging and enriching books of recent decades."—*H. P. Van Dusen.* **$3.00**

Master Sermons of The 19th Century

Gaius G. Atkins, Editor

This anthology of preaching is being used in the theological seminaries this autumn, and will be so used for years because it presents the master sermons of the master preachers of a golden century of preaching. Sermons by Beecher, Brooks, Robertson, Spurgeon, Bushnell, Moody and eight others. **$2.00**

Poems for LIFE

T. C. CLARK, Compiler

The readers of this new anthology will be impressed with the wide variety, in form and theme, of the poems included. In 20 sections, the masterpieces of poets of yesterday and today on such themes as faith, courage, friendship, prayer, immortality, social justice, world brotherhood and peace are included. Four hundred authors are represented. **$2.50**

Let's Talk It Over!

By LEONARD P. ARIES

Perhaps it is too late to win away from their prejudices the "older generation." But Mr. Aries is concerned with the problem of inspiring in the youth of today ideals of good will and fellowship with all races. These seminars have been used by the author in his work with high schools, colleges, Y.M.C.A.'s, etc. **$1.00**

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tory, especially preceding Easter and Christmas. An increased interest in junior choir festivals is leading to more active effort on the part of adult choirs for occasional sectional programs.

* * *

Grange and Churches Hold Rural Life Institute

In cooperation with the New England town and country church commission and four other state councils of churches in New England, the Vermont church council sponsored a one-day institute on rural life at Randolph on Oct. 16. One hundred leaders represented church, Grange and extension service and met for morning, afternoon and evening sessions on the spiritual and economic factors which make for a conservation of and an increase in the values of rural community life. Similar institutes are projected for a second and third year, through the cooperation of the New England commission and state councils of churches in New England.

* * *

And So Forth

One hundred youth and their adult advisers met Oct. 9 at Wells River in the Connecticut valley for a 48-hour, interdenominational emphasis on "Christian Youth in an Unchristian World." A. Burns Chalmers, chaplain of Smith College, and Harold B. Ingalls of East Northfield, Mass., were guest speakers.

Thomas Lamont, assistant pastor of the Erskine-American United Church of Montreal, was a recent guest speaker at an interdenominational youth rally held at Swanton in Franklin county. Mr. Lamont's presentation of the Christian basis of democracy was vigorous and convincing.

HUGH J. WILLIAMS.

Conference on C.O.'s To Meet in Chicago

Gen. Lewis B. Hershey, national director of selective service, President Albert W. Palmer and several directors of Civilian Public Service camps will speak at a "Conference on the Conscientious Objector" which is to be held under pacifist auspices in Olivet Institute Church, 1441 Cleveland Ave., Chicago, all day Nov. 15. Churches, draft boards, youth groups and other interested organizations are invited to send representatives. The meetings are open to the public.

Churches Join World Council

Additions Reported in New York Meeting—Reveal European Church Struggle—Ecumenical Faith Growing

(Correspondence from New York)

NEW YORK, Nov. 3.—At a joint meeting of the World Conference on Faith and Order and the Universal Christian Council on Life and Work it was reported by Henry Smith Leiper that 75 religious bodies in 26 countries had now officially been listed as members of the World Council of Churches. "One additional denomination in occupied territory had joined secretly but its name cannot be divulged." The new members since the last meeting are: Federal Conference of the Churches of Christ in Australia, Presbyterian Church of New Zealand, National Baptist Convention, United Brethren in Christ, Church of the Brethren, Moravians, Five-Year Meeting of Friends and the General Conference of Religious Society of Friends.

* * *

Prisoners Grateful For Bibles

Roswell Barnes, speaking of the chaplaincy work in detention camps, told of a prisoner who exclaimed, when given a Bible, "That is the first piece of printed matter I have had in my hands for 18 months!" Miss Florence Tyler stated that "over $1,500,000 had been sent out from America to missions orphaned since the war began." Cyrus R. Pangborn, the new secretary for theological seminaries, was introduced by William Adams Brown. The Geneva office of the provisional committee reported: "The main impression which emerges from the kaleidoscopic events of ecumenical church life during the last six months is that in so many cases what seemed at first a great loss has proved to be a great gain. It is shown once more that the accounts of the Kingdom of God are kept in a very different way from those of this world." The report told of continuing ecumenical contacts in war-torn Europe, the services to prisoners of war, the work with 6,000 refugees, this largely from money from the Swiss churches. The Christian Youth Movement is still keeping its contacts open.

* * *

Council Finances Sharply Cut

W. A. Visser 't Hooft wrote that "in 1939 contributions were still received from 15 countries; there were left in 1940 only five countries which were able to contribute." Minutes were presented of a meeting of the members and staff of the provisional committee at Yverdon, Switzerland. Present were President Marc Boegner, Alphons Koechlin, Charles Guillon, W. A. Visser 't Hooft. The first sentence read: "The meeting was opened with prayer for all the churches." The minutes were astounding in the breadth and volume of contacts continued and work done.

* * *

British Discuss Peace Aims

At the dinner session Henry Pitt Van Dusen reported upon his recent trip to England, Tracy Strong reflected the movements of the churches in continental Europe and Miss Maude Royden concluded with "The New World's Call." Dr. Van Dusen declared: "Christian pacifism is neither dead nor stifled in England. Peace aims are freely and openly discussed. The British leaders have thought far beyond any thinking we have done in detached, secluded America. They talk of welcoming Germany back into full political and economic fellowship. Britain looks toward greater collaboration with the United States. We should not wait until the cease fire order to plan together the post-war world."

* * *

Spiritual Revolution In Europe

Tracy Strong stated that he found "no hatred nor bitterness toward Great Britain on the part of the people of either Germany or France. The war is important, but secondary to the underlying revolution going on in Europe. National socialism as a philosophy of life will not be able to create a new world. The confidence of men in Europe has passed from that road. Europe is occupied but Europe is alive and moving in the spiritual realm. Europe will not go back again after the madmen of Europe have had their day. The church stands firm because of its faith."

* * *

Penitence Necessary, Says Royden

Miss Royden told her listeners: "I don't come here to speak to you as a pacifist or a militarist, but as a Christian and one of you trying to find our way. In our country we are suffering but we have not suffered as has Poland, Czechoslovakia, Spain or China. Do we ourselves understand what the new world is going to cost? We as Christians are not making one step to meet the cost of the new world. One thing would help to make a different world—for one nation simply to admit that we at times have done wrong; that we did wrong when the blockade starved the children of Germany, which was made possible only by the British navy. We have got to pay the price, not because we are forced to do it, but because only thus can we have a new world."

J. HENRY CARPENTER.

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Catholics Stress Rural Expansion

Hold National Rural Life Conference —Seek to Preserve Farm Families —Jewish Gift to Cathedral

(Correspondence from St. Louis)

ST. LOUIS, Nov. 1.—Catholic leaders are taking effective notice of the rural parish. This was evidenced in Jefferson City when the National Catholic Rural Life Conference met for five days recently. A strong drive is being made to keep present Catholics on the farms, encourage city Catholics to move to the country, and to make more converts in rural areas. Edwin Vincent O'Hara, bishop of Kansas City, expressed the hope that the church would have 10,000 strong country parishes. He said 1,022 of the United States' 2,952 counties have no resident Catholic priest. Attempts will be made to change the policy of concentration in cities hitherto followed. Bishops are aroused to the issue, 14 having been present at Jefferson City. A bishop, Aloisius Joseph Muench of Fargo, was elected president for the next conference.

* * *

Many Farmers Attend

Farm Day brought in many farmers in the area, this feature being more successful than a previous year's, despite flood conditions. Attendance at the meeting reached a high point on Youth Day when between 5,000 and 6,000 children and youth were present for demonstrations and parade. E. R. Bowen, Chicago, general secretary of the Cooperative League, set forth the practices of cooperatives as a Christian technique. E. N. Baker, senior scientist of the Federal Bureau of Agricultural Economics, said that "the farmers who own their own homes are, in my opinion, the last great bulwark in the United States." The conference endorsed his statement that the family is the social unit of the farm, not as in cities, the individual.

* * *

Stress Importance of Family Life

Outcomes of the conference were: (1) to evangelize "no-priest land" through a new order called Home Missioners of America; (2) to bring farm children to city parochial schools by bus even from a distance of 25 and 30 miles; (3) to open vacation parochial schools in centers as preliminaries to regular parochial schools; (4) to tax great mechanized farms out of existence and encourage family-sized farms. Perhaps the most significant expression of sentiment in the conference was in the strong spiritual admonition of the church to its rural constituency to keep reverence for the soil and build a sturdy home life.

* * *

Eden Welcomes Schroeder

Eden Seminary welcomed its new president, Frederick William Schroeder, with several academic events. H. Richard Niebuhr, professor of Christian ethics, Yale Divinity School, conducted a seminar on "Theological and Pre-theological Education in the Evangelical and Reformed Church"; a symposium on "The Strategy of the Christian Church" was also led by Prof. Niebuhr. Significant of the relation of Eden Seminary to the St. Louis area was the banquet in the evening with representatives of many denominational groups present.

* * *

Ministers Protest Racial Job Ban

The St. Louis ministers' association protested over the discrimination against Negro workers in present government projects. A few Negroes are at work at the St. Charles T.N.T. plant but none on the small arms construction in north St. Louis. Negro ministers have the names of over 100 skilled Negro workmen who are refused employment on the ground of race only. John Meredith, of the Cabanne Methodist Church, is president of the general ministerial alliance this year.

* * *

Synagogue Gives Doors To Cathedral

Commemorating the tenth anniversary of William Scarlett's consecration as bishop of the Episcopal diocese of Missouri, which falls in 1943, members of Temple Israel, led by Rabbi Ferdinand M. Isserman, have presented to Christ Church Cathedral massive oaken doors which will then be placed between the vestibule and the baptistry in the northwest corner of the cathedral. The left-hand door will be an Old Testament portal, containing inscriptions in Hebrew; the other door will represent the New Testament with English inscriptions. In tendering the gift, Rabbi Isserman wrote commending the "catholicity of spirit" and the "prophetic preachments" of Bishop Scarlett.

MAURICE W. FOGLE.

More Church Groups Oppose War Entry

Among the church bodies which have recently gone on record against American entrance into the war are the Baptist state conventions in New York and Ohio. The Presbyterian synod of New York condemned war as a "manifestation of sin," and refused to adopt a minority report which censured the majority report for having failed to take a stand against "nazi tyranny and conquest."

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Buy Me That Town (Par.) Albert Dekker, Constance Moore, Lloyd Nolan	*Comedy.* Frustrated racketeers buy up a bankrupt town, set the stage for schemes to make it pay —then are defeated by their own reform.	A satire-of-sorts on racketeering, and thus less objectionable than the usual "gangster" film—but *rather feebly done.* **M**
The Eternal Gift (Catholic film being shown in regular theaters by special arrangement)	*The Easter mass,* photographed as part of current "Pray the Mass" movement to make certain rites of worship and symbols more widely understood and appreciated.	Grouping, lighting, musical scoring more artistic and effective than in the usual explanatory film. Although designed for Catholic consumption, it is for others *interesting, informative.* **M, Y**
The Feminine Touch (MGM) Don Ameche, Kay Francis, Van Heflin, R. Russell	*Comedy.* A young professor's research for his book on the nature and cure of jealousy renders him immune—until his wife institutes a test case of her own.	Occasional bright spots of discerning comedy and characterization are unfortunately outnumbered by sequences mostly inane and at times bordering on the risqué. *Talkative, sophisticated.* **M**
Hot Spot (Fox) Laird Cregar, Betty Grable, Carole Landis, Victor Mature	*Melodrama.* A girl is murdered; we are told of it by flashbacks, then are led on a succession of false clues until the surprise solution.	A routine story, but the film is far ahead of the usual mystery because of the unique method of revealing developments and the effective presentation of "character" parts. *Good of its type.* **M**
The Pittsburgh Kid (Rep.) Billy Conn, Jonathan Hale, Jean Parker	*Prizefighting.* A young pugilist strays from the traditions of his old coach but is brought back into line by the latter's daughter and a reporter.	Film is well intentioned enough, and fight sequences are not objectionable. But situations and dialogue are hopelessly artificial, the story contrived. *Fair.* **M, Y**
Skylark (Par.) Walter Abel, Brian Aherne, C. Colbert, Ray Milland	*Comedy.* Marital ups and downs resulting from a husband's absorption in his advertising accounts.	Lavish settings and competent interpretation, but what point there was to the play has been lost in a story that just goes on and on and on, with the plot never really resolved. Emphasis on liquor as panacea for unhappiness. *Routine.* **M**

BEST CURRENT FILMS

For Family: The Adventures of Chico, The Big Store, Fantasia, The Great Commandment, The Great Dictator, Harmon of Michigan, Life Begins for Andy Hardy, Men of Boys' Town, Power and the Land, The Reluctant Dragon, Sun Valley Serenade, Tanks a Million.

For Mature Audience: Blood and Sand, Blossoms in the Dust, Citizen Kane, Here Comes Mr. Jordan, Hold Back the Dawn, Ku Kan, Ladies in Retirement, The Little Foxes, Major Barbara, Meet John Doe, Missing Ten Days, One Foot in Heaven, Penny Serenade, Sergeant York, Shining Victory, The Stars Look Down.

Abingdon-Cokesbury

Jesus as They Remembered Him

CHESTER WARREN QUIMBY • This unique portrait of Jesus is fully rounded and convincing. The biographic materials have been gathered and evaluated by a careful study of the trustworthy records of his contemporaries, the findings of modern scholarship, and the remnants of ancient customs still to be seen in the Holy Land. The author has made a fresh organization of the substance, treating it under twelve major topics: His Environment, His Heritage, His Body, His Experiences, His Mind, His Emotions, His Motives, His Unpopularity, His Distinctive Qualities, His Perfection, His Gospel, His Achievements.
"Jesus will surely mean more to every reader of this informing, inspiring, and illuminating book."—*Dr. E. S. Brightman.* **$1.50**

Making the Most of the Rest of Life

KARL RUF STOLZ • "This is a psychological and at the same time religious approach to the problems of 'life after forty.' It offers sound and practicable counsel on the needed adjustments in the physical, mental, and emotional life, showing how middle age and old age can bring their own kind of satisfactions as well as youth. The pitfalls which in advancing years beset both body and spirit are indicated by clear sign-posts. How to acquire new and rewarding interests, how to deal with problems of spinsterhood and second marriages, how to make new friendships, how to keep family life at a high level . . . —these are some of the questions which are helpfully discussed in a conversational manner. 'Life can be good' is the central note; that it is not necessary to stay in ruts is another important emphasis."—*Religious Book Club.* **$1.50**

New Gateways to Creative Living

HORNELL HART • In these pages is set forth a scientific, operational technique for transforming life by full use of the creative energies of the inner world. Dr. Hart points the way to successful life-modeling and world-building. Step by step, by concrete and fascinating experiments based upon a thorough knowledge of the sciences (physical, psychological, social), he leads his readers along the road to creative achievement. The chapters are written for those who wish to live victoriously even in a perplexing and unsatisfactory world, to increase the potentialities for human happiness. **$1.75**

A New Heaven and a New Earth

EDWIN LEWIS • With utmost clarity and with deep conviction this book discusses the Christian conception of Heaven as the criterion or pattern of a new and better earth. Says the author, "State it in what form you will, the heavenly precedes the earthly, and the earthly is but our attempt to take what we believe is the City of God and make out of it the City of Man." He considers the human brotherhood which Christianity seeks—what it is; what justifies it; what threatens it today; and what promises its eventual realization. **$2**

The Revolution in Christian Missions

ROY L. SMITH • Hopefully and realistically Dr. Smith diagnoses the condition of modern missions, in full recognition of the fact that the world's most desperate need today is Christ. His forthright analysis discloses "the total problem of the Church in miniature, . . . a cross-section of the total conflict that is rising up between Christianity and paganism." He traces the progress, describes the crises, and investigates the needs of the missionary movement, concluding with a clear-cut forecast for the demands of tomorrow if Christian missions are to redeem the world. **$1.75**

Methodism Has a Message

PAUL B. KERN • Although this is a book primarily for Methodists, written by one of their outstanding leaders, it proposes nothing as a property of Methodism that is not also inherent in any other evangelical body of Christians today. It is Bishop Kern's contention that Methodism faces this crucial era with a message rooted in historic continuity. This message goes to the heart of reality, and places a vast church in a key position for world-serving and Kingdom-building. Bishop Kern finds in Methodism a universal gospel, an answer of supreme adequacy to the wistful hunger of unsatisfied spirits. **$1.75**

This Is the Victory

LESLIE D. WEATHERHEAD

"This is a series of sermon essays delivered in City Temple, London, built around the role that faith must play in life if life is to retain meaning. It is a calm insistence that the victory to be sought must not be the victory of men but the victory of God. . . . Wholesome philosophy—sound sense . . . expressed in words free from unreality and remoteness. . . . The judgments exhibit rare detachment and poise."—*The Pastor.* **$2**

Faith Is the Answer

BLANTON and PEALE • "This is very useful mental hygiene. The book is unique in that it is the combined work of a pastor and a psychiatrist who have had the unusual experience of running a mental-hygiene clinic under the auspices of a large New York church. . . . Human problems are discussed in personal and understanding way. . . . It will doubtless answer many questions, and will show how psychiatry and the ministry may work hand in hand."—*Mental Hygiene.* **$2**

The Faith We Live

ALBERT EDWARD DAY • "The temper of the book is excellent . . . fine scholarship coupled with a deep, human interest . . . pastoral feeling equated with intellectual interests. . . . He is a personalist in theology and takes the first third of his material for an exposition of his concept of God and the meaning of God in practical Christian living. Two-thirds of his work has to do with faith as an attitude of the Christian life. . . . Dr. Day combines the practical with the sublime."—*World Call.* **$2**

The Faith by Which the Church Lives • GEORGIA HARKNESS

"The final summary is an affirmation of faith in God, man, Jesus Christ, the Kingdom, the church, the duty of the Christian to bear witness to his faith, and the limitless resources of God for every situation. These seven items are not dogmas . . . they are seven pillars of Christian wisdom. Dr. Harkness' thoughtful and practical discussion of them makes clear their adequacy to support the temple of faith."—*Christian Century.* **$1.50**

Preaching Values in the New Translations of the New Testament • HALFORD E. LUCCOCK

"The first sermon I preached after reading Dr. Luccock's book was full of Dr. Luccock's illustrations."—*Dr. Harry Emerson Fosdick.*
"This whole book is stimulating and thought-provoking far beyond the average. No canned illustrations here; applications of significant spiritual truth fairly tumble over each other."—*Bulletin of Evangelical School of Theology.* **$2**

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